TEACH YOURSELF

ANCIENT GREEK

a foundation course

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A foundation course

Many people are deterred from learning Greek by the austerity of the traditional Greek course. They will find this course provides an original and stimulating approach to the language, focusing on learning to read, not write, Greek. Simple passages of authentic Greek are used from the very beginning to illustrate points of grammar and introduce new vocabulary. On completing the course, the reader will have gained a sufficient understanding of the language to approach the wealth of ancient Greek literature with confidence and enjoyment.

TEACH YOURSELF BOOKS

οὐ γαρ τι νυν γε κἀχθες, ἀλλ' ἀει ποτε ζῃ ταυτα.
Soph. Ant. 456

'For these things live not today or yesterday,
but for all time.'

ANCIENT GREEK

A foundation course

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TEACH YOURSELF BOOKS
Hodder and Stoughton

ISBN 0 340 272767

First published 1947
Second edition 1968
Reissued 1992
Impression number 28 27 26 25 24 23 22 21 20 19
Year 1998 1997 1996 1995 1994 1993

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Printed in Great Britain for the educational publishing division of Hodder & Stoughton Ltd, Mill Road, Dunton Green, Sevenoaks, Kent TN13 2YA by Clays Ltd, St Ives plc.

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PREFACE

MANY people who would welcome an opportunity to get on nodding terms with Greek are repelled by the austerity of the traditional Greek Course. They want to be able to read, not to write, Greek. The long apprenticeship of translating sentences from English into Greek is for them a tedious irrelevance that stands between them and their limited objective. Many, it is to be feared, turn away sorrowfully from the prospect, and are the poorer in consequence.

It is primarily for this class that the authors of this book have endeavoured to cater. They believe that it is possible to introduce simple pieces of actual Greek from the very beginning. They provide no translation from English into Greek. They expect no previous knowledge of Latin or any other inflected language. On the other hand, no attempt has been made to include the whole of the grammar; the Dual, for instance, is omitted; the syntax is but sketchily outlined. It is not, indeed, a book for the scholar or the specialist.

One of the most familiar experiences of the teacher of Greek is the delight and surprise of pupils upon discovering that they have actually been using Greek words in the English language without being aware of it. M. Jourdain's pleasure on learning that he had been talking prose all his life without knowing it is only faintly comparable. The authors have tried

to make capital out of this attraction by stressing from the outset the close connection between Greek and English. In fact, for the first few chapters Greek is taught through English, and a systematic attempt is made to build up a vocabulary in this way.

The original intention in writing this book was to admit no made-up Greek. Unfortunately it proved impossible to adhere strictly to this resolution. To give practice in the verb, "synthetic" Greek was employed in the chapters on the Middle and Passive. With the greatest reluctance it was then decided to give further practice in the fresh points of Grammar made by inserting exercises, which should have the extra function of preparing the reader for each piece of translation. It has not been possible to include extracts from all the great writers such as Homer, Æschylus, and Thucydides, but less-known writers such as Strabo, Menander, Plutarch, and Euclid have been drawn upon, and easy passages included from Euripides and the New Testament. Simple lines from the tragedians are given with the object of facilitating the approach to Greek Drama. Occasionally the text has been slightly adapted or simplified. Here and there a phrase from modern Greek has been included where it resembles the ancient usage. Greek is a living language, and has changed less in two thousand years than any other spoken tongue.

The translations in the Key are, for the most part, literal, it being assumed that this is what the reader wants rather than an elegant or polished rendering.

Accents have been omitted. If Ancient Greek is pronounced as Modern Greek there is a case for their retention. Otherwise there is no case for them whatever. They were not written originally in Greek. Greek is always intelligible without them. They were introduced by an Alexandrian grammarian to guide foreigners in a pronunciation which to us now must be largely a matter of conjecture. If Plato and Euripides did not need them, why should we?

The price which must be paid for variety of reading matter is a large vocabulary. An *ad hoc* vocabulary of new words has been added to most chapters, and there is a general vocabulary at the end of the book. The difficulty of Greek to most beginners is not the script (which is a fascination if thoroughly mastered at the beginning by practice in reading and writing) or the syntax (which is simpler than that of Latin and more like English), but the large variety of the verb forms and the number of irregular verbs. The commonest of these have been listed in Chapter XXV, and the student is advised to read them over and over again, until he can recognise any part of them in a passage of Greek.

Finally, it is hoped that for his interest and enlightenment the reader will study the notes given on the texts. They contain a good deal of information more or less relevant, and are meant to interest the student of literature at large no less than one whose interest is directed in particular to the social life and history of the Greeks. And if, as the result of this book, here and there a casual reader may be tempted to struggle on yet further towards the

treasure he has glimpsed from afar, the authors of this volume will feel that their labours have not been wholly in vain. "Greek is a door that opens straight to Paradise."

F. K. S.
T. W. M.

HOW TO USE THIS BOOK

1. I suggest that you make a resolution at the start (and stick to it !) that you will not use the Key at the back until you have done all in your power to manage without. If you constantly have one eye on the Greek in front and the other on the English at the back, you will no more make progress than if you tried to learn to swim always keeping one foot on the bottom of the bath. Making the Greek fit the English merely retards progress.

2. Make sure you have thoroughly mastered the grammatical explanation. Then attempt the exercise, where there is one, placing a piece of paper over the Key underneath, and jotting down on it your attempt. If you come across a word you don't know, look for it in the vocabulary at the end of the next piece of connected Greek. If it is not there, you have had it before; turn to the general vocabulary at the end of the book, which will indicate the meaning and where it first occurs. Then look it up. Never be slack about looking things up. Do not remove the paper which covers the Key until you have made a full attempt on that piece of paper.

3. When you have mastered the grammar, learnt what you have been told to learn, and done the preliminary exercise, you will be in a fitter state to tackle the piece of actual Greek. Read it through two or three times before beginning the translation. You will find it comes easier that way. Use the notes. They will give you much assistance. Again we insist, when you are

given a cross reference, look it up. When you think you understand the Greek, write down the translation on a piece of paper. Then compare it with the Key. Have it in writing. Don't look at the Key and say to yourself, " Well, that's roughly the idea that I had in my mind." Lay not that flattering unction to your soul.

4. If any piece of Greek seizes your fancy, learn it by heart. It's good to have Greek inside you. Recite it constantly to yourself, letting your mind linger on its meaning and getting its full flavour. Repeat it to your friends, wife, children, mother, or long-suffering landlady. You will be surprised how extraordinarily fond of Greek you will grow in the process.

5. Don't bite off more than you can chew. Work slowly through the book section by section, never passing on to new work till you have thoroughly mastered the old. Constantly revise.

6. This book does not require you to write much Greek. It is obvious, however, that the alphabet must be learnt, and the best way to do this is to practise writing a number of Greek words. This has the additional advantage that it enables you to remember them.

7. Try to acquire a vocabulary as you go along. The most important words have been underlined for you. Whenever you come across a word that is new to you in your reading—let us say " allergic " or " pædiatrician " —try to think of it in terms of its Greek components. It will pay you to look it up in an English etymological dictionary. You will find thus that English will become for you a language richer and lovelier far than it was before.

INTRODUCTION

ISOLATIONISM we hope is dead and buried for ever. No one believes now that it is possible or proper to withdraw from the world of his fellow human-beings, confining his interest to his country-men, his habits of thought and his own language. Suppose that this view is denied. We will return with another question. Does it pay to be an Isolationist in time? Is it possible, in other words, to believe that the achievements of the age in which we happen to live alone merit our attention? Is it right to allow greatness to the twentieth century only? Unless this insular view is taken, one must concede that humanity has had its great moments before today, and that these are as well worth our study as we hope our own will be worth posterity's.

The Greeks.—The truth is that, boast as we may of our technicolour talkies or our atomic bombs, many centuries ago there lived in the Mediterranean a people whose achievements were no less remarkable. They were the Ancient Greeks. History tells us that half way through the thirteenth century B.C. a tall fair-haired race came down from the North to settle in the Greek peninsula and on the coasts of Asia Minor. They had much to learn from

the inhabitants they met, much too, perhaps, to give. Their coming caused a ferment in Greece, and an age followed of expansion, adventure and colonisation, in token of the restless activity which always characterised the Greeks. By the eighth or ninth century there had already appeared one who seems to mark the culmination of a brilliant, if forgotten, epoch. The two poems of Homer, the Iliad and the Odyssey, long epics telling of the fortunes of the Greeks before Troy, and of the adventures of Odysseus on his way home from Troy, have deservedly won for their reputed author the title of "the father of poetry". Not only have these poems provided for the delight of succeeding ages a rich store-house of fireside yarns and bed-time stories, but they are acknowledged by all to be literary masterpieces.

Greek Ancient and Modern.—Many are under the impression Greek is a dead language. But it is spoken today by millions round the shores of the Eastern Mediterranean. Every week there is printed in London a newspaper in Greek which Plato would have had no difficulty in reading. Notices in trains in Greece, such as "Don't lean out of the window" or "Don't spit" are written in good classical Greek. An ancient and a modern Greek greeting each other with a "Good day" (kalê [h]êméra) would use exactly the same words, although the ancient might be a little surprised at the modern's pronunciation. Of course new words have been added to the language, and many grammatical forms have been changed, but the language

has changed less in 2000 years than any other spoken tongue. Modern Greek is nearer to the Greek of Homer than modern English is to Chaucer. The alphabet and the script are the same.

Greek Words in the English Language.—Moreover every Englishman uses every day, possibly without knowing it, many words in "broken Greek"—e.g. telephone, cinema, theatre, gyroscope, atomic, and hundreds of others. We are going more and more to Greek for new words. "At no other time in our history have there been so many words of Greek origin on the lips of the English-speaking peoples," says Mr. Bodmer in the *Loom of Language*. Greek is by no means "dead" in English.

Pronunciation.—The biggest change wrought by the years has been in the pronunciation of Greek. The modern Greek pronounces according to the accents on his words, and there has been some change in the value of the vowels. A guide to the modern Greek pronunciation is provided in Chapter II. At one time schoolboys were taught to pronounce Greek exactly as if it were English, and to this day many retain the English pronunciation they learnt in their schools. Since the beginning of this century, however, a committee of experts has given guidance in the pronunciation of Greek, which, as far as is known, will enable those who use it to pronounce Greek at least approximately as it was spoken by the Greeks of Classical times. This is called the Revised Pronunciation, and it is given here. At the same time, it is admitted that much of it is uncertain,

and if you should decide to pronounce Greek as if it were English, you will not find your enjoyment greatly hampered.

Accents.—If you have seen Greek written elsewhere, you will be surprised at this book, because Greek is here written without accents. This has been done deliberately. The writing of accents on Greek is a conservative tradition from which we might with advantage break away. The ancient Greeks themselves never wrote them. They are said to be the invention of a grammarian named Aristophanes of Byzantium (260 B.C.) who wanted to guide his readers in the reading of Homer. Accents do not appear in manuscripts before the seventh century A.D. The Greek language, however, is quite intelligible without accents. Sappho and Plato did not need them. We may well be rid of an unnecessary burden.

CHAPTER I

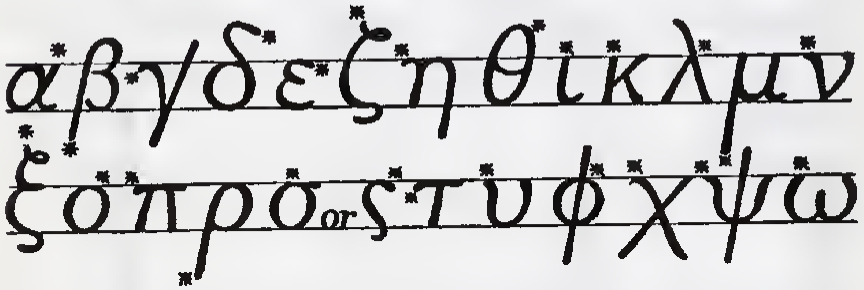
THE ALPHABET

Letter.	*English.*	*Greek small.*	*Capital.*
Alpha	a	α	Α
Beta	b	β	Β
Gamma	g	γ	Γ
Delta	d	δ	Δ
Epsilon	e (short)	ε	Ε
Zeta	z	ζ	Ζ
Eta	e (long)	η	Η
Theta	th	θ	Θ
Iota	i	ι	Ι
Kappa	k	κ	Κ
La(m)bda	l	λ	Λ
Mu	m	μ	Μ
Nu	n	ν	Ν
Xi	x	ξ	Ξ
Omikron	o (short)	ο	Ο
Pi	p	π	Π
Rho	rh	ρ	Ρ
Sigma	s	σ or ς	Σ
Tau	t	τ	Τ
Upsilon	u	υ	Υ
Phi	ph	φ	Φ
Chi	ch	χ	Χ
Psi	ps	ψ	Ψ
Omega	o (long)	ω	ω or Ω

Names of the Letters.—Here is a jingle to help you remember the names of the Greek letters, and the order in which they come :—

"This is Greek, and how they spelt her—
Alpha, Beta, Gamma, Delta,
Epsilon, Zeta,
Eta, Theta,
Then Iota, Kappa too,
Followed up by Lambda, Mu,
Nu, Xi,
Omikron, Pi,
After that, Rho, Sigma, Tau,
Upsilon, Phi, and still three more,
Chi, Psi, and Omega's twenty-four."

How to Write Greek.—Draw a double line across the paper, and practise writing the letters thus :—



It is best to begin making the letter at the point indicated by the asterisk. Nearly all the letters can be made without lifting the pen from the paper, and should be so made. Do not attempt to join one letter to another. Keep the letters close together, however, with good spaces between the words. Greek small letters are really a development of hastily written Greek capitals, which was the only form of writing the Greeks themselves knew before the seventh century A.D. You will

notice that the letters β δ ζ θ λ ξ φ and ψ protrude above the top line, and β γ ζ η μ ρ φ χ and ψ below. Greek is usually written with a very slight slope. Be careful not to give too large a tail to ζ and ξ and ς; distinguish between the rounded and pointed bottoms of υ and ν; and don't give omikron a peaked cap, or he will look like sigma.

Capitals.—Don't worry too much about the capitals at first. You will find that you can pick them up as you go along. You need only use capital letters to begin proper names with, as in English, but it is not necessary to begin a sentence with a capital. Many of them are identical, of course, with the English forms, but beware of H P X and Y. What sounds do they represent in Greek? How would you write in Greek the English letters P and X?

Breathings.—As a matter of fact in the very earliest times H represented the aitch sound. But you must remember that the Greek language travelled both East and West. The Ionians to the East had no use for aspirates, and transferred the symbol H to another sound, the long E (as in père). The Greeks of Italy, however, liked to distinguish between an aspirated and an unaspirated vowel, took the old symbol H and chopped it in half, using ⊢ in front of a vowel which was preceded by the aitch sound, and ⊣ before a vowel with no aitch sound. It was not long before these signs were being written thus— ' and ' before the vowel. In the standardised script they are written like commas ' and ' over the vowel, or just in front

if they are used with capital letters. Thus the Greek for a horse, hippos, is written ἵππος, and Hector is written Ἕκτωρ. This sign is called a 'rough breathing'. If a word begins with a vowel, it must have either a 'rough breathing' or a 'smooth breathing'. A smooth breathing is the ' sign placed over a vowel not preceded by the aitch sound. Thus 'alpha' is written ἄλφα, and Agamemnon Ἀγαμεμνων. The Greek ρ at the beginning of a word always has a rough breathing—e.g. ῥητορικη (rhetoric). That is why so many English words begin with rh-.

Vowels.—Greek not only has the same vowels as English (α ε ι ο υ), but two of the vowels have separate letters for the short and long sounds, viz. ε (short e) and η (long e), also ο (short o) and ω (long o). The letter ι, never dotted in Greek (so sensible!), when it follows a long vowel at the end of a word is written in miniature underneath the vowel, and is called '*Iota subscript*'. In capitals it must be written on the line—e.g. to Daphne, Δαφνῃ or ΔΑΦΝΗΙ. Iota subscript also occurs in the middle of one or two words—e.g. ᾠον, an egg; ὨΙιδειον, the Odeon.

The letter s is written as ς when it is the last letter of a word, but in all other positions it is written as σ. E.g. stasis—a revolt—is written in Greek στασις.

Notes on the Alphabet.

α β, A B Now you know why the alphabet is so called.

γ Γ Gammadion is another name for a swastika, formed by four Γs. There was an ancient letter in Greek called Digamma, Ϝ, formed by placing one gamma on another. It had the sound of W, but dropped out of Greek, although it frequently shows up again in Latin words beginning with v: e.g. Ϝοινος, wine; Latin, vinum.

δ Δ Its Hebrew counterpart, Daleth, meant the 'tent-door'. Upside-down it is the shape of the island at the mouth of the Nile, the Delta.

ε Ε ἒψιλον—'simple' e, so called to distinguish it from a diphthong which had the same sound in later Greek.

ζ Ζ English zed.

η Η Don't confuse with the English 'n'—it's easily done!—nor its capital Η with the English aspirate. The counterpart of Η in Russian is И, 'ee'.

θ Θ An ominous letter—the initial letter of θανατος (death). Scratched on a potsherd, it was the juror's vote for the death-penalty.

ι Ι So insignificant was the iota subscript that in English the word is 'jot' or 'particle'. The above four letters ζηθι mean "Live!" in Greek.

κ Κ Always hard in Greek.

λ Λ The Chinese are prone to lambdacism!

μ	M	Written in earliest times thus—ʍ.
ν	N	Don't confuse with the English ' v ', and don't write carelessly, or it will be confused with ' υ '.
ξ	Ξ	This difficult letter needs practice.
ο	O	o-mikron means little (short) ' o '.
π	Π	An old friend of geometry students !
ρ	P	Don't confuse it with its predecessor.
σς	Σ	Another common form of the capital was C, which survives in Russian. ς only at the end of the word.
τ	T	St. Anthony's cross was a tau-cross.
υ	Y	u-psilon. ' Simple ' u, to distinguish it from a similar sound in late Greek, represented by a diphthong (see Epsilon). Y is called the Pythagorean letter, as it was used by Pythagoras to teach the divergent paths of Good and Evil.
φ	Φ	Phi Beta Kappa—an American College Society—from Φιλοσοφια Βιου Κυβερνητης—Philosophy (is) of Life the Governour.
χ	X	Do not confuse with the English ' x '. Chiasmus is a parallelism which has become crossed like a chi (χ)—e.g. Do not live to eat, but eat to live.
ψ	Ψ	Survives in English in words such as psalm, psychology, etc.
ω	Ω	o-mega. Big ' o '. The ω shape was formed by running two o's together, thus oo.

The first two letters of the name of Christ (ΧΡΙΣΤΟΣ) are sometimes seen in churches as a monogram, ☧; sometimes also the first three letters of the name Jesus, ΙΗΣ (ους) or IHS.

The Christians frequently used the sign of a fish as a mark of their faith. The Greek for a fish is ΙΧΘΥΣ, said to be the initial letters of Ιησους Χριστος Θεου Υιος Σωτηρ, Jesus Christ, Son of God (and) Saviour.

An illiterate rustic in Euripides' play "Theseus" tries to describe a word of six capital letters that he has seen in lines that might be translated like this—

"Oi baint no scholard in my chriss-cross-row,
The shapes Oi'll tell thee, an' thee'll know for sure.
A ring, marked out, as 'twere, wi' pin and string,
Slap in 'er middle wur a mark to see.
The second it wur first a brace o' stroaks,
Kept wonn from t'other by a bar midmoast.
The third were curly as a twist o' hair.
The fourth wur straight an' uproight as a poast,
Three traverse beams a-jointed to it athwart.
The fifth to tell aroight be moighty hard,
A pair o' stroaks that start from East and West
Run plumb together to a single foot.
The last, the selfsame letter as the third."

● What word did the rustic see? P 317

A short invitation to lunch—η β π !

CHAPTER II

PRONUNCIATION

HERE is a guide to help you with the pronunciation of Greek. The pronunciation is the Revised Pronunciation, as recommended some years ago by a Committee of the Classical Association. For your interest the modern Greek pronunciation is added.

VOWELS

	Ancient Greek.	*Modern Greek.*
α	(i) Long as in *a*father. (ii) Short as in *a*ha.	α As in f*a*ther, but shorter.
ε	As in fr*e*t.	ε As in fr*e*t.
ι	(i) Long as in f*ee*d. (ii) Short as in p*i*t.	ι As in f*ee*d.
ο	As in n*o*t.	ο As in n*o*t.
υ	(i) Long as in French r*ue*. (ii) Short as in French d*u* pain.	υ As in f*ee*d.
η	As in French p*è*re.	η As in f*ee*d.
ω	As in h*o*me.	ω As in f*o*rtune.

DIPHTHONGS

	Ancient Greek.	*Modern Greek.*	
		Before vowels and γβδζλμνρ	Before κπτχφθσξψ
αι	As in Is*ai*ah.	αι As in fr*e*t.	
οι	As in b*oi*l.	οι As in f*ee*d.	
υι	As in French l*ui*.	υι As in f*ee*d.	
αυ	As in g*ow*n.	αυ = av.	αυ = af.
ευ	As in f*ew*.	ευ = ev.	ευ = ef.
ηυ	As in f*ew*.	ηυ = iv.	ηυ = if, sometimes iv.
ου	As in m*oo*n.	ου As in p*u*t.	
ει	As in gr*ey*.	ει As in f*ee*d.	

It will be noticed that there are six ways of representing the sound 'ee' in Modern Greek. There are no real diphthongs in Modern Greek, and no distinction between long and short vowels.

CONSONANTS

	Ancient Greek.	*Modern Greek.*
β	As in *b*ad.	As v in *v*ase. The English 'b' sound is represented by μπ. Thus 'bar' is spelt in Modern Greek μπαρ.
γ	As in *g*et. When γ precedes another γ it is pronounced as 'ng' in 'a*ng*er', before κ, as 'ngk' in Chu*ngk*ing, before χ, as 'nkh' in mo*nkh*ood', before ξ, as 'nx' in 'ly*nx*'.	As in *g*et. Also γ and γι sometimes represent the 'y' sound, as in English '*y*es'. γγ is pronounced as 'ng' in 'a*ng*er'.
δ	As in *d*oes.	As 'th' in fa*th*er. The English 'd' sound is represented by ντ. A Greek official may write the name Dodd thus—Ντοντ!
ζ	As 'zd' in Ma*zd*a.	As in *z*eal.
θ	As 'th' in *th*in.	As in *th*in.
κ	As in *k*ing.	As in *k*ing.
λ	As in *l*yre.	As in *l*yre.
μ	As in *m*use.	As in *m*use.
ν	As in *n*ow.	As in *n*ow.
ξ	As in wa*x*.	As in wa*x*.
π	As in *p*ush.	As in *p*ush.
ρ	As in *r*ich (trilled).	As in *r*ich (trilled).
ῥ	As in *rh*ombus.	
σς	As in mou*s*e. Before β γ δ or μ as English 's' in has *b*een, has *g*one, has *m*ade.	As in mou*s*e. Before β γ δ μ or ν pronounced as English 'z'.

	Ancient Greek.	*Modern Greek.*
τ	As in *t*ap.	As in *t*ap.
φ	As in *f*ish.	As in *f*ish.
χ	As in lo*ch*.	As in lo*ch*; also soft as in the German '*ich*', 'rec*h*t'.
ψ	As in la*ps*e.	As in la*ps*e.

Note.—In giving the Revised Pronunciation, consideration has been given to the convenience of the student as well as to strict accuracy. It is probable, for instance, that θ and φ were pronounced by the ancient Greeks themselves as the 'th' in 'po*th*ook' and the 'ph' in 'ha*ph*azard'. In view of the difficulty of English readers in pronouncing an aspirated consonant, it has been thought wiser to retain the modern Greek pronunciation of those letters.

Pronunciation Exercise.—Read the Greek of the Lord's Prayer, keeping the English pronunciation covered up: then test your pronunciation by reference to the next line.

ê = è as in p*è*re; ī = i as in m*i*ne; ō = o as in h*o*me; ā = a as in f*a*ther.

THE LORD'S PRAYER

Πατερ ἡμων ὁ ἐν τοις οὐρανοις, ἁγιασθητω το
Pater hêmōn ho en tois ooranois, hagiasthêtō to
ὀνομα σου. Ἐλθετω ἡ βασιλεια σου. γενηθητω
onoma soo. Elthetō hê basilaya soo. genêthêtō
το θελημα σου, ὡς ἐν οὐρανῳ και ἐπι γης· τον
to thelêma soo, hōs en ooranō kī epi gês; ton
ἀρτον ἡμων τον ἐπιουσιον δος ἡμιν σημερον.
arton hêmōn ton epioosion dos hêmeen sêmeron;
και ὀφες ἡμιν τα ὀφειληματα ἡμων ὡς και
kī aphes hêmeen ta ophaylêmata hêmōn hōs kī

ἡμεις ἀφηκαμεν τοις ὀφειλεταις ἡμων. και μη hêmace aphêkamen tois ophayletice hêmōn. Ki mê εἰσενεγκῃς ἡμας εἰς πειρασμον, ἀλλα ῥυσαι ἡμας ace-enengkês hêmās ace payrazmon, alla rhoosī hêmās ἀπο του πονηρου. ὁτι σου ἐστιν ἡ βασιλεια apo too ponêroo. Hoti soo estin hê basilaya και ἡ δυναμις και ἡ δοξα εἰς τους αἰωνας. kī hê dewnamis kī hê doxa ace toos īōnas. ἀμην.
amên.

Exercise 2.—Pronounce the following words—cover up the key until you have made your attempt.

1. υἱος.	2. ναυτου.	3. φαλαγξ.
4. σπογγος.	5. βρογχια.	6. Ἀμαζων.
7. ἀσβεστος.	8. ηὑρηκα.	9. χασμα.
10. εὐπεψια.	11. χαρακτηρ.	12. ἐμισγον.

KEY

1. Hweeos.	2. Now-too.	3. Phalanx.
4. Spon-gos.	5. Bronchia.	6. Amazdōne.
7. Azbestos.	8. Heurêka.	9. Chasma.
10. Eupepsia.	11. Charactêr.	12. Emizgon.

CHAPTER III

READING PRACTICE

Exercise I

This story contains every letter of the alphabet in words that are identical with English words. Read it. transliterating the Greek letters. Then correct your solution from the key at end of book.

ΚΑΤΑΣΤΡΟΦΗ

'Εκτωρ and Δαφνη were exploring the μητροπολις. They dined at the Κριτηριον on ἀμβροσια,

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μητροπολις — from μητηρ (mother) and πολις (city).

κριτηριον — See κρισις. 'A means of judging, standard, test.'

ἀμβροσια — a heavenly food, the food of the immortals. ἀμ- or ἀ at the beginning of a word negatives the rest of the word (cf. 'un-' in Engl.), βροτος (a mortal).

drank a delicious νεκταρ and listened to the ὀρχηστρα. After that their ἰδεα was to go to a κινημα to see a δραμα. But before they got there things reached a horrid κλιμαξ for poor Δαφνη, who was overcome with κωμα accompanied by strange convulsions of the θωραξ. She collapsed in the arms of the faithful Ἕκτωρ, who exclaiming "φευ, φευ," called a physician, whose διαγνωσις, after a careful ἀναλυσις of the symptoms, was that the γενεσις of her trouble was not her ψυχη but δυσπεψια contracted from a long

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ὀρχηστρα originally the circular dance-floor in front of the stage, where the chorus danced.

ἰδεα 'form' a favourite word of Plato. He is famous for his 'theory of ideas'.

κινημα 'a thing moved' (hence a 'moving picture' in mod. Gk.).

δραμα 'a thing done or acted'. The termination -μα regularly has this sense at end of a Gk. root. δρα—the root of the verb δραν, 'to do'.

κλιμαξ originally 'a ladder', later 'a gradual ascent to a climax'.

κωμα 'deep sleep, slumber'—a word as old as Homer.

φευ Phew, but in Gk. the exclamation for grief or anger. φευ = 'oh!' 'ah!'.

διαγνωσις δια—preposition meaning 'through'. γνωσις—'the process of investigating', 'knowing'. So δια-γνωσις, 'distinguishing' or 'looking right through' something. An *agnostic* is 'one who does not know'. The termination -σις denotes the 'active' process of a verb.

ἀναλυσις 'taking to pieces'. ἀνα, prep. 'up', 'from bottom to top'. λυσις, 'a setting free', 'loosing', 'unravelling'.

γενεσις 'origin, source, manner of birth'.

ψυχη a very common Gk. word for which Engl. has no equivalent—neither exactly 'breath',

sojourn in the tropic ζωνη. Daphne's ἀσβεστος digestion had not been proof against the νεκταρ. She reached and passed the κρισις three days later, although the affair nearly ended in a καταστροφη. Fate, however, was determined to punish her, in spite of the fact that ἀμβροσια was ἀναθεμα to her afterwards; for it was soon found that she was suffering

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' life ', ' spirit ', nor ' soul ', yet something of each. In Homer it is ' the life or spirit of man which survives death ', almost ' ghost '. In Gk. philosophy ' the vital principle, the animating spirit (e.g. of the Universe) '. In Gk. art frequently represented as a butterfly. Cf. the lovely story of Cupid (or rather Eros) and Psyche (ΨΥΧΗ) in the *Golden Ass* of Apuleius.

δυσπεψια ' indigestion '. δυσ-πεπτος, adj. ' hard to digest '. The prefix δυσ- common in Gk. has the notion of ' hard, bad, unlucky, etc.'. Cf. our *un-* or *mis-* (e.g. in unrest, mischance, etc.).

ζωνη In Gk. a ' belt or girdle '. So ' zone ' in Eng. ' a girdle of the earth, or the part which the girdle encloses '.

ἀσβεστος ' inextinguishable ', and so ' incombustible

κρισις originally the process of separating, distinguishing. Its translation ' judgment ' in the N.T. disguises the true meaning of the word, which contains no idea of condemnation, but means ' separating ' (e.g. sheep from goats). So ' crisis ', frequently wrongly used in English, should be kept for ' turning-points that necessitate a parting of the ways '.

καταστροφη κατα (down) στροφη (turning). ' Overturning, sudden end '.

ἀναθεμα an interesting word. Originally ' anything offered up or dedicated '. In the N.T. ' an accursed thing' because pagan votive offerings were regarded as such.

from ἀφασια brought on by the νεκταρ, which left its στιγμα upon her for the rest of her life. The ἠχω of her hollow groans used to scare the passers-by, who wondered what strange χαρακτηρ dwelt there. At last νεμεσις overtook her, and she faded away, the sad σκηνη reaching the ἀκμη of παθος.

ἀφασια — 'speechlessness'. α (not) φασις (the process of speaking, speech).

νεκταρ — Homer's word for the 'drink of the gods', as ἀμβροσια was their food.

στιγμα — 'a thing pricked, tattooed', so 'a tattoo mark', 'a brand'. From root στιγ—'to brand'. Cf. St. Francis and his stigmata.

ἠχω — the Greeks personified Echo. 'Lost Echo sits amid the voiceless mountains', Shelley, *Adonais*.

χαρακτηρ — 'a mark engraved, impress, stamp'. So 'a distinctive mark', 'the peculiar nature of someone'.

νεμεσις — 'righteous indignation of the gods', 'divine vengeance'—one of the many words for which we have no exact equivalent. Others are ὑβρις, ἠθος, ἀρετη, σωφροσυνη.

σκηνη — originally the hut or dressing-room at the back of the Gk. stage, which was painted to represent a 'scene' or 'scenery'.

ἀκμη — 'highest or culminating point' of anything.

παθος — 'experience', gen. calamitous experience, so 'suffering'.

Exercise 2

Here are some more actual Greek words that are the same in English, to give you practice in reading. Look up any that you don't know in an *English* dictionary. It is good to transliterate them into English, and then back again into Greek without looking at the Greek words.

κωλον	κανων	*For practice in capitals.*
μιασμα	θερμος	
ἀντιθεσις	στολη	῾ΕΛΛΑΣ
βαθος	πνευμονια	ΠΗΝΕΛΟΠΗ
φαλαγξ	ἀσθμα	ΔΩΡΟΘΕΑ
ἶβις	φθισις	ΖΩΗ
ἐμφασις	χαος	᾽ΑΓΑΘΑ
αὐτοματον	ἀποθεωσις	ΧΛΟΗ
δογμα	διπλωμα	ΛΗΘΗ
ἠθος	φαντασια	ΚΥΚΛΩΨ
ὑβρις	συγκοπη	ΦΟΙΝΙΞ
κοσμος	δελτα	ΣΕΙΡΗΝ
ὀνυξ	κυδος	᾽ΑΚΡΟΠΟΛΙΣ
ὑποθεσις		

The following table of equivalents should be carefully studied :—

Greek.	*English.*	*Example.*
υ	y	e.g. Ψυχη = Psyche.
αι	ae	Αἰγινα = Ægina.
ει	i	Εἰρηνη = Irene.
οι	oe or sometimes e	Φοιβη = Phœbe but οἰκονομια = economy.
ου	u	Οἰδιπους = Œdipus.
γγ	ng	ἄγγελος = Angelus.
γξ	nx	Σφιγξ = Sphinx.
γκ	nc	᾽Αγκυρα = Ancyra.

Exercise 3

The following story contains more words which were originally Greek, and which we have introduced into our language. Try to read them, and where you can't, write the letters in English and they will become clear.

Daphne's Mishap

Early one morning, taking her ἄτλας,[1] Δαφνη wandered down to the βασις[2] of the κρατηρ[3] to write the συνοψις[4] of her θεσις[5] on the Ὕδρα[6] of the Παρθενων. The ἰρις and ἀνεμωνη[7] and ἀστηρ[8] were in bloom, and she thought of all the ἡρωες[9] who had trod this ζωνη before. With this ἰδεα in her νους,[10] she heard from over the water a χορος[11] as if from the μαρτυρες.[12] Suddenly to her great διλημμα[13] near the ὁριζων[14] what should she see but a πυθων, a πανθηρ, a λυγξ and a βισων making their ἔξοδος[15] from Ἅιδης![16] In her screams she burst her λαρυγξ and was taken with acute παραλυσις[17]

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1. Called after the Titan who held up the sky.
2. Originally a ' stepping ' or ' step ', then ' what you step on ', a ' pedestal ' or ' base '.
3. Originally a ' mixing-bowl ', or large ' cup '.
4. Lit. ' a seeing together ' or ' general view '. Cf. the synoptic Gospels.
5. Lit. a ' placing ' or ' arranging '.
6. ' Watersnake ', der. from ὑδωρ, ' water ' (why is *hydrogen* so named ?).
7. Lit. ' wind-flower ' (ἄνεμος, ' wind '). Olympia is carpeted with them (red and blue) in April.
8. Lit. ' star '.
9. Nom. plur. of ἡρως (3rd decl.).
10. ' Mind '.
11. Originally ' dance ', then ' those who made up the dance '.
12. Nom. plur. of μαρτυς, ' a witness '. In Eng. there is of course no ' e '. Very common word in the N.T.
13. Lit. ' double proposition '.
14. Participle from ὁριζειν, to ' bound '.
15. ὁδος ' way ', ἐξ ' out ' (prep.). At the exit of the Underground Station in Athens today is a notice ΕΞΟΔΟΣ.
16. Eng. has dropped the ' i ' in this word.
17. Lit. ' a loosening by the side of ', so ' a disabling of the nerves in the limbs of one side '.

of the σπλην. Hearing her cries, Φοιβη hastened to offer her a τηλεφωνη,[18] but found she had succumbed already to the βακτηρια[19] of χολερα, leaving only an ἰσοσκελες[20] σκελετον behind.

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18. Lit. τηλε ' from afar ' (adv.), φωνη ' voice '. A mod. Gk. compound from two classical Gk. words.
19. Lit. ' little sticks ', as microbes appear to be when seen through a microscope. Latin ' bacilli '.
20. ἰσος, ' equal '; σκελος, ' leg '.

CHAPTER IV

INFLECTIONS: FIRST AND SECOND DECLENSION NOUNS AND ADJECTIVES

1. ἀγαθη κορη λευσσει κακον ἀνθρωπον.
(A) good girl sees (a) bad man.

2. ὠ ἀγαθη κορη, φυλασσου!
O good girl, be careful!

3. ὁ κακος ἀνθρωπος ἁρπαζει την ἀγαθην κορην.
The bad man seizes the good girl.

4. "ὠ κακε ἀνθρωπε," λεγει ἡ κορη τῳ κακῳ
"O bad man," says the girl to the bad
ἀνθρωπῳ, "ἀπιθι".
man, "go away!"

5. ὁ ἀνθρωπος κλεπτει τον της ἀγαθης κορης
The man steals the {of the good girl / good girl's}
ἀσκον
bag

6. και λεγει τῃ ἀγαθῃ κορῃ κακον λογον.
And says to the good girl (a) bad word.

7. ἡ ἀγαθη κορη τυπτει το του κακου ἀνθρωπου
The good girl smacks the {of the bad man / bad man's}
προσωπον.
face.

Let us follow the fortunes of the good girl in this human drama. You will observe that she undergoes some surprising transformations. In the first sen-

tence she is just ἀγαθη κορη. In the second she is much the same, except that we try to attract her attention by prefacing with the word ὦ (O). In the third sentence she has become, however, την ἀγαθην κορην, although the English still seems to regard her as the same good girl. Omit for a moment the fourth. In the fifth sentence she has become της ἀγαθης κορης. Well, but hasn't 'girl' become 'girl's'? True, but 'good', we notice, has changed in the Greek as well. In the sixth the good girl has broken out into a rash of iotas subscript, as τῃ ἀγαθῃ κορῃ.

What is the explanation of all this?

You cannot have failed to notice that in each of these sentences, although she is the same girl, she plays a different part.

For instance, in sentence 1 she does the seeing. She is the *doer* of the action implied in the verb. The word or words representing the *doer* is called the *subject*.

In sentence 2 she is the person addressed.

In sentence 3 she is the person immediately affected by the action of the *doer*. A person or thing suffering the action of the *doer* is said to be the *object*.

In sentence 5 she is simply the owner of the bag.

In sentence 6 she is the person indirectly affected by the doer's action. The doer is 'the man'. What he does is 'says'. The thing immediately suffering his action is 'a bad word' (it gets said). The good girl is indirectly affected by his saying the bad word, because he says it *to* her. She is therefore called the *indirect object*.

In English we have two ways (or even three) of showing the part played by a word in a sentence. We usually find the subject or object of a verb by the order of the words; the subject usually precedes, the object usually succeeds the verb. The way to get at this is to ask Who? or What? in front of the verb to get the subject, and Whom? or What? after the verb. Try it. "My mother bids me bind my hair." Who bids me bind my hair? Subject. Bids whom or what bind my hair? Object. If we deviate from the natural order of the words, as we often do, we have to rely on the sense of the passage to tell us which is the subject, and which the object. It may be obvious ("Hell!" said the Countess), less obvious ("Hands that the rod of empire might have swayed"), or not obvious at all ("And all the air a sudden stillness holds").

Secondly, prepositions like 'to' or 'of' may denote the indirect object or the owner, respectively. "The ploughman . . . leaves the world *to* darkness and *to* me." "The bosom *of* his Father and his God."

Thirdly, the actual form of the word may, in one or two words, change in accordance with the part played by the word: e.g., subject, 'girl'—possessor, 'girl's'; subject, 'he'—object, 'him'—possessor, 'his'.

Inflections.—It is on this third method that Greek relies. Greek indicates the part that a word plays in the sentence by having a fixed part of the word (called the stem) into which a number of different

tailpieces can be slotted as the word is required to do one job or another. These endings are called case-endings. The cases are five.

Cases.—NOMINATIVE to represent the SUBJECT.
VOCATIVE to represent the PERSON ADDRESSED.
ACCUSATIVE to represent the OBJECT.
GENITIVE to represent the POSSESSOR.*
DATIVE to represent the INDIRECT OBJECT.

There is a different set of endings for the plural.

The Importance of Endings.—Remember that it is not the order of the words, as in English, that decides the meaning of the sentence in Greek. If sentence 3 ran : την ἀγαθην κορην ἁρπαζει ὁ κακος ἀνθρωπος (as it well might), the meaning would be almost the same. It follows that the exact form of the word-ending is of paramount importance. Small boys who have learnt the difference between the doer and the sufferer of an action soon become sensitive as to their endings.

Prepositions are sometimes used in Greek in addition to case-endings of nouns, but they only serve to define with a little more exactness the case already shown by the ending. There are a good many other meanings of the five cases besides those given. You will meet them later.

Adjectival Agreement.—You will have already noticed that ἀγαθη changes in the same way as

* Note the curious order of Sentence 7. Frequently in Greek a genitive comes in between the article and the noun on which it depends.

κορη. κορη is a noun, but ἀγαθη (good) an adjective describing the noun. An adjective always adopts a similar case-ending to the noun which it describes. It is then said to *agree* with the noun. Although at first the noun endings and the adjective endings are similar in sound, it will not always be so—but where an adjective qualifies a noun it will always be in the same case, number, and gender. Thus, when 'girl' becomes 'girl's' κορη becomes κορης, and when 'good girl' becomes 'good girl's' ἀγαθη κορη becomes ἀγαθης κορης.

Number.—What do we mean by number? Number is the quality of being one (singular) or more (plural). In English we add 's' on to the noun to show the plural number—e.g. boy, boys; or it may be -en, e.g. ox, oxen. Greek has various plural endings which you will learn later.

Gender.—Let us turn to the villain of the bag-snatching episode. You will observe that he undergoes even more transformations than his fair victim. See if you can identify the cases of the κακος ἀνθρωπος from what you already know of their functions.

In sentence 1 he is the object of her gaze. Case?
In sentence 3 he does the seizing. Case?
In sentence 4 he is first addressed by her. Case?
In sentence 4 she says "Go away!" *to him.* Case?
In sentence 7 he owns a smacked face. Case?

One thing you cannot fail to have noticed: that the man possesses an entirely different set of tail-pieces

from the girl. Why is this? The answer is to be found in the difference between the man and the girl. The man possesses *masculine* endings (-ος -ε -ον -ου -ῳ), the girl *feminine* (-η -η -ην -ης -ῃ). There is a further category that is neither masculine nor feminine, which is called *neuter*. Its endings (-ον -ον -ον -ου -ῳ), differ only in the nominative and vocative singular, and nominative, vocative and accusative plural. All nouns come into one or another of these three classes. Sometimes the meaning, as in man and girl, will enable you to at once determine what gender the noun is. But more often you will not know whether the word is masculine, feminine, or neuter until you have seen the actual Greek word. What, for instance, is the difference between a man's face and a bag? (We are speaking grammatically.) Yet Greek has it that the man's face is *neuter* (το προσωπον), and the girl's bag is masculine (ὁ ἀσκος). It is mainly the form of the word itself which will enable you to determine whether the word is masculine, feminine, or neuter.

1st and 2nd Declension.—It is time now to tabulate the endings met so far. As it happens, the feminine, masculine, and neuter endings of the adjective κακος (bad) exactly correspond with the feminine nouns of the 1st declension and the masculine and neuter nouns of the 2nd declension. If, therefore, you learn the word across (κακος, κακη, κακον), you will have an adjective at your fingertips, and if you also learn it downwards (κακος, κακε, κακον . . . κακη, κακη, κακην), you will have three nouns.

Κακος—Bad

Sing.	*Mas.*	*Fem.*	*Neuter.*
Nom.	κακ-ος.	κακ-η.	κακ-ον.
Voc.	κακ-ε.	κακ-η.	κακ-ον.
Acc.	κακ-ον.	κακ-ην.	κακ-ον.
Gen.	κακ-ου.	κακ-ης.	κακ-ου.
Dat.	κακ-ῳ.	κακ-ῃ.	κακ-ῳ.
Plur.			
Nom.	κακ-οι.	κακ-αι.	κακ-α.
Voc.	κακ-οι.	κακ-αι.	κακ-α.
Acc.	κακ-ους.	κακ-ας.	κακ-α.
Gen.	κακ-ων.	κακ-ων.	κακ-ων.
Dat.	κακ-οις.	κακ-αις.	κακ-οις.

Note.—(1) It is always true of the neuter that the nominative, vocative, and accusative are always the same, whether in the singular or the plural.

(2) The dative case always has an iota. It is subscript in the singular of the 1st and 2nd declension.

(3) The plural of the adjective, if used alone, or with the article, often means that the word ' men ' has to be supplied for the masculine, ' women ' for the feminine, and ' things ' for the neuter, e.g. κακα, evil *things*—i.e. troubles, evils. οι κακοι, the wicked; bad *men*.

CHAPTER V

SECOND DECLENSION (continued)

THE Greeks to-day still use cases. In the Underground in Athens you can read the notice ΚΙΝΔΥΝΟΣ ΘΑΝΑΤΟΥ near the electrified rail. It means 'danger of death'. In the railway carriages you will see ΜΗ ΠΤΥΕΤΕ—i.e. 'do not spit', and :—

θεσεις καθημενων 16,
θεσεις ὀρθιων 40,

i.e. 'sitters' places 16, standing-room for 40'.

In the following story are a number of 2nd declension Greek nouns and some adjectives in various cases. Look carefully at the ends of the words, referring, if necessary, to the declension of κακος for the case and its meaning. Use the notes and an English dictionary to translate the story. Most of the words have derivatives in English.

Stephan's Secret Weapon

(N.B.—*The words italicised should, of course, be in Greek.*)

Στεφανος ἠν (was) νεος ἰατρος ὁς (who) *lived* μονος

English derivatives, which will help you to discover the meaning of the Gk. words. Where there is no derivative, the meaning is given.

Greek.		*Derivative.*
νεος	a.	neo-Gk., neophyte, neo-Platonist.
ἰατρος	s.	a psychiatrist is a mind-*doctor*.
μονος	a.	monologue, monogamy, monoplane.

s. = substantive. a. = adjective.

ἐν (in) παλαιῳ οἰκῳ ἐν μεσῃ τῃ νησῳ. Γεωργος ὁ ἀδελφος ἠν τυραννος και *sat* ἐπι (on) Ὀλυμπικου θρονου, ἀλλα παντες (all) οἱ ἀριστοι του δημου *thought* Στεφανον ἱσον θεῳ και ἀξιον χλωρου στεφανου. εἰχε (he had) κρυπτον (secret) ὁπλον, φαρμακον κρυπτον (hidden) παρα (against) τον νομον ἐν ποταμῳ. ἐπει

Greek.		*Derivative.*
παλαιος	a.	palæography, palæolithic (λιθος, stone).
οἰκος	s.	economy (management of the *house*),
μεσος	a.	Mesopotamia (ποταμος, river). Note that in Greek the order is 'middle the island'.
νησος	fem. s.	Dodecanese (12 ——). Polynesia (many ——). Peloponnese (—— of Pelops).
Γεωργος	s.	George (γη—land, ἐργον—work. So 'farmer').
ἀδελφος	s.	Adelphi (called after the Adam *brothers*), Philadelphia, Christadelphians.
τυραννος	s.	tyrannical.
θρονος	s.	means 'throne'.
ἀλλα	conj.	means 'but'.
ἀριστος	a.	aristocratic, aristocracy (government by the *best*).
δημος	s.	democracy.
ἀξιος	a.	worthy (takes gen.).
στεφανος	s.	means '*a crown*'. Green olive crowns were the prizes at the Olympic games.
χλωρος	a.	chlorine (so called from its yellow-*green* colour).
κρυπτος	a.	cryptic, crypt.
ὁπλον	s.	panoply, hoplite.
φαρμακον	s.	pharmacist (because he sells *drugs* or *poison*).
νομος	s.	Deuteronomy (second ——).

s. = substantive. a. = adjective.

(when) ὁ ἀδελφος ἠν ἐν μακρῳ ὑπνῳ Στεφανος *said* τῃ καθαρᾳ και καλῃ Δαφνῃ ὁτι (that) *he would give her* ὁλον ᾠον εἰ (if) *she would be his* ἀγγελος και *run* ὁμοια τῳ ἀνεμῳ και *get* τον θησαυρον ὁς ἠν κρυπτος ὑπο (under) λευκῳ λιθῳ. Δαφνη *began* ἐργον *at once*, ἀλλα *what should she see but* πολεμιον ταυρον *having* προσωπον ὁμοιον μισανθρωπῳ στρατηγῳ. ἀλλα το εἰδωλον του κακου ζῳου *frightened* την ἀγαθην νυμφην *so much that she could not utter* λογον, ἀλλα

Greek.		*Derivative.*
μακρος	a.	macrometer, macrocosm.
ὑπνος	s.	hypnotic (because causing *sleep*).
καθαρος	a.	Katharine, cathartic. (For this ending of dat. fem. v. next chapter.)
καλος	a.	kaleidoscope (*beautiful*—patterns—see).
ὁλος	a.	holocaust (because the *whole* is burnt). catholic (over (κατα) the *whole*).
ᾠον	s.	oval, ovum (originally written ὠϝον v. ch. 1 under γ, notes on Alphabet).
ἀγγελος	s.	an angel is a *messenger* of God.
ὁμοιος	a.	homœopathic (because such drugs excite symptoms *like* the disease).
θησαυρος	s.	a thesaurus is a *treasury* of knowledge. So= treasure.
λευκος	a.	leucocyte (*white* corpuscle of blood.)
λιθος	s.	lithograph.
ἐργον	s.	erg (unit of *work*), energy (something that works in you).
πολεμιος	a.	polemical.
ταυρος	s.	Minotaur, Taurus.
μισανθρωπος	a.	misanthropic (μισος = hate).
στρατηγος	s.	strategic, strategy. So one who *leads* a στρατος (army).
εἰδωλον	s.	idol, originally 'representation, likeness, image'.
ζῳον	s.	what is kept in the Zoo?
νυμφη	s.	nymph.

s. = substantive. a. = adjective.

held up her βιβλιον εὐαγγελικων ὑμνων μετεωρον ὁ (which) το ζῳον *swallowed thinking* ὁτι ἐστι δωρον σιτου.

A Limerick

An author with fancy αἰσθητικ(ος)
Once developed ambitions κοσμητικ(ος).
After agonies χρονικ(ος)
And results ἐμβρυονικ(ος)
His exit was truly παθητικ(ος).

In the following exercise the missing words are English words derived from Greek words listed below. Can you discover them? E.g. the first is 'plutocrat', derived from πλουτος (wealth) and κρατειν (to have power over), and the third is an animal derived from two Greek words. Some letters are given as a help.

The missing English words are each derived from two Greek words, except those marked with a ', which are derived from one. The dots represent the number of letters contained in the English words. Read the Greek words below the exercise and their meanings several times before attempting to fill in the missing words.

Greek.		*Derivative.*
βιβλιον	s.	Bible, bibliography, bibliomania.
εὐαγγελικος	a.	for εὐ see eulogy, euthanasia, eurhythmics. Why is εὐαγγελιον the Gk. for gospel?
ὑμνος	s.	hymnal.
μετεωρος	a.	a meteor is a star that shoots *in mid air*.
δωρον	s.	Dorothy, Theodore—a *gift* from God.
σιτος	s.	parasite (one who is at hand to pick up the *food*).

s. = substantive. a. = adjective.

Hector's Misadventure

Ἕκτωρ was a pl..... who grew prize ch..... He kept a pet h....p..... and owned the H..... θεατρον. As if this wasn't enough for one man, he studied o....d.. th..l..., and what with walking among the r..... brandishing a s'....., declaiming t'..... e'..... before the m....., and calling upon the h...a.... to e.orc... his βακτηρια, it was all too much for the poor creature, and he became an a'..... and interested in p...g.... But after that it became worse, for he used to ride a c'.... round the c...t..., studying a'..... and b..l... aloud and declaring that he was a m'..... m'.....t. Then he tried c'..... and s'....., contracted o'..... and ch'..... h....ph.... and turned a d'.....l h....t.... colour.

ἀνθος, ἀνθεμον	flower.	δρομος	racecourse.
		ἐξ	out of.
ἀριθμος	number.	ἐπιτταφιος	lit. on a tomb.
ἀριθμητικος	to do with numbers.	ἡλιος	sun.
ἀρχη	beginning, first place or power.	θεος	god
		ἱερος	sacred.
ἄθεος	non-believer in God.	ἱππος	horse.
		κενος	empty.
βιος	life.	κοσμος	order, adornment.
γαμος	marriage.	κοσμητικα	things that adorn
δενδρον	tree.		
διαβολος	devil, lit. slanderer.	κρατειν	to have power over.
δοξα	opinion.	κυκλος	circle, wheel.

λογος	word, reason.
μεθοδος	scientific enquiry.
μικρος	small.
μυστικος	a mystic.
ὀρθος	right, straight.
ὁρκος	oath.
ὀφθαλμος	eye.
πλουτος	wealth.
πολυ	much.
ποταμος	river.
ῥοδον	rose.
σκηπτρον	sceptre.
στρατηγος	a general.
ταφος	tomb.
τοπος	place.
τοπικος	to do with a place, local.
τροπος	turning.
ὑδωρ	water.
φοβος	fear.
φωνη	voice.
χρυσος	gold.
χρονος	time.
χρονικος	to do with time.

CHAPTER VI

THE DEFINITE ARTICLE

GREEK has a word for 'the', but not for 'a', unless there is special need to express 'a' as meaning 'a particular or certain (person or thing)', when τις is used following the noun (see c. 24). This is one of the many examples where the Greek language avoids ambiguity and makes for definiteness. ὁ, ἡ, το, called the *definite article*, is declined like κακος in all cases except the nominative and accusative singular and the nominative plural. It is well worth learning its declension by heart. Learn it across.

DEFINITE ARTICLE—'THE'

Sing.	*Mas.*	*Fem.*	*Neuter.*
Nom.	ὁ	ἡ	το
Acc.	τον	την	το
Gen.	του	της	του
Dat.	τῳ	τῃ	τῳ
Plur.			
Nom.	οἱ	αἱ	τα
Acc.	τους	τας	τα
Gen.	των	των	των
Dat.	τοις	ταις	τοις

As a general rule use the definite article in Greek whenever you have the definite article in English. Note, however, the following :—

1. *Abstract Nouns.* Abstract nouns (those like wisdom, faith, courage, honour, etc.) usually have the definite article, e.g. wisdom—ἡ σοφια, courage—ἡ ἀρετη.

2. *Whole Classes.* When a plural noun denotes all members of a class, use the definite article, e.g. Horses are noble animals; i.e. all horses; translate οἱ ἱπποι.

3. *Proper Names.* The definite article is often used with proper names, e.g. Greece—ἡ Ἑλλας, Hector—ὁ Ἑκτωρ.

A FLOWER SONG

Here are two lines of an ancient Flower Song, which Greek children used to sing—like our 'Nuts in May':—

(Leader) που μοι τα ῥοδα; που μοι τα ἱα;
where for me the roses? violets?
= where are my roses . . . .
που μοι τα καλα σελινα;
beautiful parsley?

(Chorus) ταδε τα ῥοδα, ταδε τα ἱα, ταδε τα καλα σελινα.
(i.e. here) these are the roses, etc.,

Parsley was admired by the Greeks because of its feathery leaves, and used to make the victors' crowns at the Isthmian games. A town in Sicily was called after this word.

Greek Punctuation.

Comma (,) and full-stop (.) are the same as in English.

The sign (;) is used as a question mark.

A point above a line (·) is used for the semi-colon or colon.

ORIGINAL GREEK

You should now be able to translate some original Greek. ἐστι (is) is understood in 1, 2, 3, 5 and 7.

1. μεγα βιβλιον, μεγα κακον.—Callimachus.

2. ὁ ἀνεξεταστος (unexamined) βιος οὐ βιωτος (livable) ἀνθρωπῳ.—Plato.

3. ἀνθρωπος πολιτικον ζῳον.—Aristotle.

4. ὁ φιλος ἐστιν ἀλλος (another) αὐτος (self).

5. ἀθλιος (wretched) ὁ βιος των ἀθεων.

6. χρονος παιδευει (educates) τους σοφους.

7. ὁ ὑπνος ἰατρος νοσου.

8. ἐν ἀρχῃ ἠν (was) ὁ λογος, και ὁ λογος ἠν προς τον Θεον, και Θεος ἠν ὁ λογος.—S. John I. 1.

9. ἐγω εἰμι (am) το Ἄλφα και το Ὦμεγα, ἀρχη και τελος, ὁ πρωτος και ὁ ἐσχατος.

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1. μεγα, 'big' (megaphone). It is neuter of μεγας, a 2nd declension adj.
βιβλιον, 'book' (hence bible).

2. Said by Socrates at his trial.
βιος. What does 'biology' mean?
οὐ = 'not' (οὐκ before a vowel, οὐχ before an aspirate).

4. φιλος. What does 'philanthropist' mean? Here ὁ φιλος is the generic use of the definite article, and = 'friends'. Gk. says 'the friend,' when we say 'friends' (generally)'.

5. ἀθεος, 'not godly', so 'godless' (atheist).

6. σοφος, adj. 'wise' (philosophy).

7. νοσος (f.) 'disease'. In Gk. the article goes with the subject (not with the complement as in Eng.). See next section.

8. ἀρχη, subs. 'beginning'.
προς, prep., 'towards, near, relating to'.

9. τελος, 3rd decl. neuter subs. = 'end.'
πρωτος, 'first' (prototype).
ἐσχατος, 'last' (eschatology).

Three Lines from Greek Plays

Read these aloud, and you will notice a similarity of rhythm. They are in the *iambic* metre, the usual metre of dialogue in Greek drama.

1. κακον φερουσι καρπον οἱ κακοι φιλοι.—Menander.
2. παντων ἰατρος των ἀναγκαιων κακων
   χρονος ἐστιν.—Menander.
3. τα βαρβαρων γαρ δουλα παντα πλην ἑνος.
   Euripides.

THE VERB 'TO BE'

ἐστι (he, she, it)	is.	εἰσι (they)	are.
ἠν ,,	was.	ἠσαν ,,	were.

The verb 'to be' is unlike most verbs, inasmuch as it does not express action. Its chief use in statements is to tell us, in conjunction with other words, something about the state, condition, or character of the person or thing indicated in the subject: e.g. The man *is* bad; Stephan *was* a doctor. The words *bad* and *a doctor* therefore do not stand for a person or thing affected by an action; they are *not* objects

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1. φερουσι, 'they bring', or 'bear'.
   καρπον, acc. of καρπος, subs., 'fruit'.
2. παντων, gen. plur. of adj., πας, 'all'.
   ἀναγκαιος, adj., 'necessary'.
3. τα βαρβαρων, lit. 'the things of barbarians'
   γαρ conj. = for (usually placed second word in a sentence—never first).
   δουλος, adj., 'enslaved', as a noun, 'a slave'.
   παντα, neut. plur. of πας ('all').
   πλην ἑνος, 'except one man', πλην, prep., 'except (takes gen.).
   ἑνος, gen. of εἱς, 'one',

(see c. 4); and consequently their equivalents in Greek are *not* put in the accusative case. They merely *complete* the meaning of *is* and *was*; they constitute what is called the *complement*; and in Greek statements their equivalents are put in the same case as the word to which they refer in the subject—namely, the nominative.

1. The complement, whether noun or adjective, cannot be in the accusative case after the verb 'to be'. 'To be' takes the same case after it as before it.

e.g. ὁ ἀνθρωπος ἐστι κακος
The man (nom.) is bad (nom.).
ὁ Στεφανος ἠν ἰατρος.
Stephan was a doctor.

2. The complement never has a definite article, even though there is one in the corresponding English.

e.g. ὁ Γεωργος ἠν ἀδελφος του Στεφανου.
George was *the* brother of Stephan.

CHAPTER VII

THE FIRST DECLENSION

You have learnt κακος, κακη, κακον, and in doing so you have learnt not only an adjective, but also the case endings of a masculine noun of the 2nd declension (κακος); a feminine noun of the 1st declension (κακη); and a neuter noun of the 2nd declension (κακον).

(Although the nouns ending in -ος in the 2nd declension are mostly masculine, there are a few ending in -ος, declined in exactly the same way, which are feminine—e.g. νησος (island), ὁδος (way), νοσος (disease).)

The First Declension.

1. *Nouns declined like* κακη are many; here are some examples; τεχνη (art), λυπη (grief), ὀργη (anger), γη (earth), ψυχη (soul), σιγη (silence), μελετη (practice).

τεχνη is declined thus :—

	Sing.	*Plur.*
N.V.	τεχνη	τεχναι
A.	τεχνην	τεχνας
G.	τεχνης	τεχνων
D.	τεχνῃ	τεχναις

2. *Nouns ending in* α. There is also, however, a large number of 1st declension nouns that end in α. These fall into two classes :—

(i) -α *after* ρ *or a vowel.* If the final α follows the

letter ρ or a vowel, the word is declined like τεχνη, except that η is everywhere replaced by α. Examples of this kind are πετρα (a rock). (Do you remember St. Peter—"On this rock I will build my Church"?) and φιλια (friendship). Only the singular is given below; the plural of *all* 1st declension nouns is always the same.

N.V.	πετρα	N.V.	φιλια
A.	πετραν	A.	φιλιαν
G.	πετρας	G.	φιλιας
D.	πετρᾳ	D.	φιλιᾳ

Further nouns of this kind are :—

Noun.	*Meaning.*	*Derivative.*
χωρα	country	—
θυρα	door	—
ὡρα	hour	hour
ἡμερα	day	ephemeral
σκια	shadow	skiagraphy
ἑσπερα	evening	Hesperus
αἰτια	cause	—

Adjectives with ρ or a vowel preceding the ending are similarly declined—e.g. μικρος (small).

	Mas.	*Fem.*	*Neuter.*
N.	μικρος	μικρα	μικρον
V.	μικρε	μικρα	μικρον
A.	μικρον	μικραν	μικρον
G.	μικρου	μικρας	μικρου
D.	μικρῳ	μικρᾳ	μικρῳ

Other adjectives of this kind are :—

Adjective.	*Meaning.*	*Derivative.*
ὁμοιος	like	homœopathic (suffering the like)
ἀξιος	worthy	—
φιλιος	friendly	philanthropic (loving mankind)
νεος	young	neolithic (new stone)
παλαιος	ancient	palæolithic (old stone)
δευτερος	second	Deuteronomy (second law)
ἱερος	sacred	hieroglyph (sacred carving)
ἑτερος	other	heterodox (other opinion)
καθαρος	pure	Catharine

(ii) *Nouns ending in* α *after a consonant* (*not* ρ). All nouns of this declension in which the final α is not preceded by a vowel or ρ, but by a consonant, decline in the nominative, vocative, and accusative like πετρα, but in the genitive and dative like τεχνη, e.g. θαλασσα (sea).

N.V.	θαλασσα
A.	θαλασσἀν
G.	θαλασσης
D.	θαλασσῃ

Other examples are :—

Noun.	*Meaning.*	*Derivative.*
γλωσσα	tongue	glossary
δοξα	opinion	orthodox
μουσα	muse	music

3. *Masculine nouns of the first declension.* The 1st declension should really have been a purely feminine affair, and would have been but for the unwarranted intrusion of a few male characters, ending in -ης, and a few in -ας. These males are a mixed lot, and may remind you of the English jingle :—

" Tinker, tailor, soldier, sailor."

Here are a few examples :—

ὑποκριτης,	ἀθλητης,	στρατιωτης,	ναυτης,
actor,	athlete,	soldier,	sailor,
ποιητης,	προφητης,	ληστης,	κλεπτης,
poet,	prophet,	pirate,	thief,
κριτης,	δεσποτης,	πολιτης,	
judge,	master,	citizen,	
ταμιας,	νεανιας,	Νικιας.	
steward,	young man,	Nicias.	

The singular of the two kinds is thus declined; the plural, of course, is like all other 1st declension nouns.

N.	πολιτης	νεανιας
V.	πολιτα	νεανια
A.	πολιτην	νεανιαν
G.	πολιτου	νεανιου
D.	πολιτῃ	νεανιᾳ

Notice three things :—

(1) To show that they were masculine, these nouns had to import from the 2nd declension the genitive in -ου.

(2) The vocative is rather odd.

(3) In νεανιας the α, following a vowel, replaces η all the way through.

ὑποκριτης has an interesting history. It originally meant 'the answerer', and was the title of the person '*who replied*' to the song and dance of the Chorus in the beginnings of Greek drama. Later it came to mean 'actor', and later still, 'one who pretends to be what he isn't', 'a hypocrite'.

Now you should be able to translate the following sentences from actual Greek writers:

From Greek Literature

1. ἡ γλωσσα πολλων ἐστιν αἰτια κακων.
2. ὁ βιος βραχυς, ἡ τεχνη μακρα.—Hippocrates.
3. λυπης ἰατρος ἐστιν ὁ χρηστος φιλος.—Menander.
4. πολλ' ἐχει σιγη καλα.

Sentence 1. ν is added to ἐστι for euphony, i.e. to sound better. The Greeks dislike a short open -ι at the end of a word when followed by another word beginning with a vowel. The same is true, you will find later, of -ε in the verb 3rd person singular.

Sentence 2. βραχυς, a 3rd declension adjective. See 'brachycephalic'. The Latin 'Ars longa, vita brevis' is well-known.

Sentence 3. χρηστος, good, useful. What is 'chrestomathy'? When the Romans first heard the name of Christ they did not understand its meaning (the Anointed One); they thought the name must be Chrestus, i.e. the Useful, a name that might well be given to slaves.

Sentence 4. Poetry and late Gk. frequently omit the article with abstract nouns. πολλ' for πολλα. When a vowel at the end of one word is followed by a vowel at the beginning of the next, in certain cases it is dropped, and an apostrophe is substituted. The vowel is then said to be 'elided'. Elision of α and ε is frequent, especially in poetry.

5. ὁ θεος ἀγαπη ἐστιν, και ὁ μενων (he that remains) ἐν τῃ ἀγαπῃ μενει ἐν τῳ θεῳ, και ὁ θεος ἐν αὐτῳ (him).

6. θησαυρος ἐστι των κακων κακη γυνη.

7. εὐδαιμονια ἐστιν ἐνεργεια της ψυχης κατ' ἀρετην ἐν τῳ τελειῳ βιῳ.—Aristotle's Ethics.

8. Ἰσον ἐστιν ὀργῃ και θαλασσα και γυνη.

Proper Names

Many English proper names are derived from Greek words of the 1st and 2nd declensions, e.g. :—

Name.	*From.*	*Meaning.*
Margaret	μαργαριτης	a pearl
Eunice	εὐ (well) νικη (victory)	
Dorothy	δωρον (gift) θεου (of God)	
Phœbe	Φοιβη (bright)	the moon
Christopher	Χριστος (Christ) φερω (I carry)	

Can you discover the meanings of :—

Agatha, Zoe, Daphne, Cora, Irene, Iris, Penelope, Philip, and Timothy—by looking in an English dictionary?

Sentence 5. ἀγαπη. See the word 'Agape' in the dictionary, which is used of a 'love-feast' of the Early Christians, at which contributions for the poor were collected, and also of 'Love', as in I Corinthians xiii.

Sentence 6. For the word γυνη see 'gynæcology', 'misogyny'.

Sentence 7. εὐδαιμονια, the state of having a good spirit (demon) in you, and so 'happiness'. κατ' ἀρετην, 'according to right functioning'. There is no exact equal of ἀρετη in English. 'Fitness for purpose' comes nearest to its meaning. The ἀρετη of a soldier is 'bravery'. The ἀρετη of a knife is 'sharpness'. τελειος, complete.

Sentence 8. The neuter ending of adjective may surprise you, but the adjective is here being used almost as a noun, i.e. an equal thing'. ὀργῃ = in anger.

The Story of the Archbishop

Fill in the missing English words, as in the Exercise in Chapter V.

Ὁ ἈΡΧΙΕΠΙΣΚΟΠΟΣ

To illustrate first declension nouns.

(Some of the Greek words below would be in other cases if the whole was in Greek.)

It was the fault του ἀρχιεπισκοπου. If he hadn't started running a c....., οἱ παιδες would never have developed a μανια for γεωμετρια.[1] ἡ Δαφνη was listening to a διατριβη ἡν ὁ Φιλιππος ὁ ποιητης was delivering at a late ὡρα περι ἱστοριας, in the course of which he said that ὁ ἀρχιεπισκοπος ἐστιν ὁμοιοτερος (comp.) μηχανῃ ἡ (than) ἀνθρωπῳ ἐκκλησιαστικῳ.

Of course Γεωργος ὁ τυραννος, ὁς ἡν νυν (now) μαλλον (more) δεσποτης than ever, and becoming something of a k.....m....c, added his remarks περι της τραγῳδιας.[2] He said that ὁ ἀρχιεπι-

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1. γεωμετρια. Lit.: 'earth measuring' (γη = earth, μετρειν = to measure). At the entrance to Plato's Academy was written up, μηδεις ἀγεωμετρητος εἰσιτω, 'let none who cannot do geometry enter'.

2. τραγῳδια, κωμῳδια. The derivation of both these words is uncertain. τραγος means 'a goat'. If τραγῳδια originally meant 'goat-song', it may be because at early *tragedies* a goat was the prize, or because the actors dressed in goat skins.

κωμος means 'revel'.
κωμη ,, 'village'.

Aristotle prefers the 'village-song' theory.

σκοπος had c.....c trouble through bringing n.....l expressions into his sermons in the c.....l. There had been an awful σκηνη one Sunday, when, forgetting his usual p... of manner, he had produced a λυρα and discoursed on it in a very t.....[3] way; and even then, he made no ἀπολογια for his lapse. He then quarrelled with the ποιητης, ὁς ἠν somewhat of an a....., and had written quite a ἀγαθην ᾠδην περι διαιτης which really wasn't in his s..... at all. This κωμῳδια ἠν too much for Δαφνη, ἡ being e.....l, και o.....x had an ἰδεα και married a c....c φιλοσοφιας and finally took to h..... and t.....y.[4]

ἀθλητης	athlete.
διαιτα	way of life.
δεσποτης	a despot.
δοξα	opinion.
καθεδρα	seat.
καρδια	heart.
κλεπτης	a thief.
κλινη	bed.
κλινικος	to do with beds.
κριτης	decider, judge.
κριτικος	able to discern.
ἡμερα	day.
ἐφημερος	living but a day.
ἐπισκοπος	*one who watches* (σκοπος) *over* (ἐπι), so *overseer* (Eng. deriv. 'bishop').
διατριβη	a wearing away (of time).
ἐκκλησια	assembly (of citizens at Athens). The Christians took over the word for 'church'.

3. τεχνη. 'Craftsmanship', the skill or 'art' of making anything from a pot to a poem. Art with a capital 'A' has no equivalent in Greek.

4. τηλεφωνια. A modern Greek word, derived from the ancient τηλε = far off. φωνη = voice. So 'a voice from afar'.

ἱστορια	learning by enquiry ('history' to the Gks. means 'finding out' things).	περι	preposition 'about' (takes gen).
		πομπη	mission, escort, pomp.
μανια	madness.	σοφια	wisdom.
ναυτης	a sailor.	σφαιρα	a ball, globe.
ναυτικος	to do with a sailor.	τεχνη	craftsmanship, skill, art.
μαλλον	rather, here ≐ 'more of a'.	τηλε	adv. far off.
		ὑγιεια	health.
ὀρθος	straight, correct.	φωνη	voice.
		ᾠδη	ode.

CHAPTER VIII

THE VERB—PRESENT AND FUTURE

JUST as nouns and adjectives in Greek alter their endings to express cases (although in English we do not now do this to any great extent, but put 'of', 'by', 'to', etc., in front of a word), so the Greeks alter the ends of the words that express actions (called *verbs*) when they denote *who* does anything, or *when* anyone does it. Sometimes we do this in English—e.g. we say "I dance", "you dance", "they dance", but we do not say "he dance". Nevertheless, there is not much difference in the endings in English, and 'dance' would remain exactly the same whether 'I', 'you', 'we', or 'they' preceded it. This is not so in Greek. Each person, 1st, 2nd, or 3rd, singular and plural, in the present and future, at any rate, has an entirely distinct ending. These endings speak so much for themselves that it is not necessary to have a pronoun in front of them, as in English. In English, the meaning of the word 'dance' would probably be incomplete until 'I' or 'you' had been put in front. In Greek, χορευω means 'I dance' because of the termination -ω. It would be possible to say ἐγω χορευω, but it is not necessary to use the pronouns, and, in fact, they are not used unless a special emphasis is intended, as if we were to say, "It is *I* who am dancing." Look carefully at the endings of the following six words, which make up what is

called the *present* tense of the verb in -ω. Learn it thoroughly.

Termination of—

Sing.			
1st person	-ω	χορευω	I dance.
2nd person	-εις	χορευεις	you dance (referring to a single person; we used to say " thou dancest ".)
3rd person	-ει	χορευει	he (or she) dances.
Plur.			
1st person	-ομεν	χορευομεν	we dance.
2nd person	-ετε	χορευετε	you dance (two more people).
3rd person	-ουσι(ν)	χορευουσι(ν)	they dance.

N.B.—ν is added for euphony (εὐ, well; φωνη, voice; pleasant sound) if the following word begins with a vowel—e.g. χορευουσιν ἁβρως, they dance delicately.

The present tense in Greek describes action going on at the time of the speaker, and in English is equivalent to ' I dance ', ' I do dance ', or ' I am dancing '.

You should now be able to read an actual Greek poem, or at any rate the first five lines of it. It is an ancient drinking song, and we do not know who wrote it. Look for the verb in the first two lines.

● Ἡ γη μελαινα [1] πινει, [2]
πινει δε [3] δενδρε' [4] αὐτην. [5]

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1. μελαινα, ' black '. It is the nominative feminine singular of an irregular adj., μελας, μελαινα, μελαν. Why are the Melanesian Islands in the S. Pacific so called?

2. πινω means ' I drink '. So what does ' πινει ' mean?

3. δε means ' and ' or ' but ', whichever is appropriate. It must be second word in the sentence. If a vowel follows

πινει θαλασσα κρουνους, [6]
ὁ δ' ἡλιος θαλασσαν,
τον δ' ἡλιον σεληνη.[7]
τι [8] μοι μαχεσθ,' [9] ἑταιροι,
καὐτῳ [10] θελοντι πινειν ; [11]

If you would like to learn this poem by heart, you will find that the metre will help you. It is interesting to compare this song with Shelley's poem, " The fountains mingle with the river," and to notice his characteristically less bibulous ending.

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it, as in lines 4 and 5, it loses its final vowel, and an apostrophe is put instead. This is called ' elision '. See lines 2 and 6

4. Loses an α hy elision. In Attic Gk. the plural of δενδρον would he δενδρα. δενδρεα is an Ionic and older form.

5. αὐτος can be used in two ways. It can mean -self in all cases, ' myself ', ' himself ', etc., in accordance with the pronoun expressed or implied with which it is used (see line 6), or in the accusative, genitive, and dative, it can mean ' him, her, it, them, etc.'. Our word ' it ' in English suggests a neuter gender, hut in Gk. ' it ' must be in the gender of the noun to which it refers ; here ' earth ', feminine.

6. κρουνος, ' spring '.

7. What drinks (i.e. takes the light from) the sun ?

8. " Why with me do you fight, comrades, when I too wish to drink ? " (Lit. with me myself also wishing to drink).

9. This is the 2nd person pl. of the Middle verb (see c. 14) μαχομαι in the present, ' you fight '.

10. καὐτῳ is what is called crasis (κρασις, ' mixing '). The vowel of και is mixed with the first syllable of αὐτῳ. When this happens, the smooth breathing is retained, although the word now starts with a kappa.

11. Notice the ending -ειν, which is the form of the present infinitive.

NEUTER PLURAL SUBJECT AND SINGULAR VERB

One thing should have puzzled you if you translated the drinking song properly. δενδρεα is plural, ' trees ', but πινει is singular. Why not πινουσι? This is due to a very curious rule in Greek. If the subject is neuter plural, the verb is singular. This seems a very puzzling habit, hard to explain, easy to forget. The explanation may be something like this. Neuter plurals usually stand for things, and things in the plural are likely to be thought of as quantity or mass, like the Gadarene swine, and not as individuals. If the neuter plural subject does refer to people, the verb sometimes is plural.

κακου γαρ ἀνδρος δωρ' ὀνησιν οὐκ ἐχει.

For the gifts (δωρα) of a bad man do not bring (singular) blessing.

FUTURE TENSE

You have now had the whole of the *present* tense. If you can recognise the six personal endings of this tense, you should have no difficulty in recognising any of the *future* tense, as the terminations are the same, with merely the insertion of the letter σ between the stem (e.g. χορευ-) and the termination (-ω -εις -ει, etc.). Thus χορευσεις; means ' Will you dance? ' (; is the Greek form of a question mark) and χορευσομεν = ' We will dance '.

If the stem of the verb ends in a short vowel, as in ποιε-ω, 'I do' or 'make', τιμα-ω, 'I honour', λυ-ω, 'I loose', it is replaced by the corresponding longer vowel in the future, η being considered a longer form of both α and ε, e.g. ποιη-σω τιμη-σω, λυ-σω.

If the stem ends in a consonant, the effect of adding σ will necessarily change the consonant :—

π, πτ, β, φ + σ	=	ψ, e.g. κλεπτω, fut. κλεψω, 'steal'.
κ, γ, χ, + σ	=	ξ, e.g. πραττω, fut. πραξω, 'do' (stem πραγ-).
θ or ζ + σ	=	σ, e.g. πειθω, fut. πεισω, 'persuade'.

Here is the Septuagint Version of the 20th chapter of Exodus, containing the Ten Commandments. You are probably familiar with the English already. So much the better. It will enable you to see the parts of some of the tenses you have already learned in action. You will also get a foretaste of some you have not yet learned. In particular, notice the 2nd person of the future indicative in verbs with vowel stems and consonantal stems.

Note.—The Septuagint is the name given to a translation from Hebrew into Greek of the Old Testament and the Apocrypha. The translation of the first five books at least was made, according to tradition, for Ptolemy Philadelphus in the third century B.C. by seventy Jews on the island of Pharos. Hence came the name, Septuaginta, being Latin for 70; it is often referred to as LXX. There are other traditions, one being that the work was completed in seventy days, another that each translator was kept in solitary confinement while the work was in progress, but that upon emerging the translators all produced versions that were

word for word identical! One or two very unimportant changes have been made here for the sake of clarity.

● Exodus XX. 2.

2. [a] Εγω εἰμι Κυριος [1] ὁ Θεος σου, ὁστις [2] ἐξηγαγον (led) σε[4] ἐκ γης Αἰγυπτου, ἐξ οἰκου δουλειας.

3. Οὐκ ἐσονται [3] σοι [4] θεοι ἑτεροι πλην ἐμου [5].

4. Οὐ ποιησεις σεαυτῳ [6] εἴδωλον, οὐδε [7] παντος [8] ὁμοιωμα, [9] ὁσα [10] ἐν τῳ οὐρανῳ [11] ἀνω, [12] και ὁσα ἐν τῃ γῃ κατω, και ὁσα ἐν τοις ὑδασιν (waters) ὑποκατω της γης.

5. Οὐ προσκυνησεις [13] αὐτοις, οὐδε λατρευσεις [14] αὐτοις· ἐγω γαρ εἰμι Κυριος ὁ Θεος σου, Θεος

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1. Κυριος. Catholics will recognise the vocative of this word in the Kyrie Eleison. The 'Κυριακη οἰκια', 'the Lord's House', survives more obviously in the Scot. 'kirk' than in the Eng. 'church'. K. before modern Gk. names is an abbreviation for Κυριος, equivalent to 'Mr.'. 2. ὁστις, an emphatic form of ὁς, see lesson 5. 3. ἐσονται, 3rd person plural of the future of εἰμι. 4. σοι, dative of συ, which goes N. συ, Acc. σε, Gen. σου, D. σοι. This dative indicates possession—e.g. οἰκια ἐστι σοι, lit. 'a house is to you', which is another way of saying, "You have a house". 5. ἐμου, gen. of ἐγω, which goes thus, N. ἐγω, A. (ἐ)με, G. (ἐ)μου, D. (ἐ)μοι. πλην (6) is always followed by gen. 6. σε + αὐτον became one word, with the gen. σεαυτου, dat. σεαυτῳ. 7. οὐ + δε = οὐδε. 8. παντος here means 'of anything'. Lit. 'of everything'. The former meaning occurs several times in this passage, but it is late Gk., and would not be allowed in Classical Gk., which in a case like this regularly uses a double negative, and says 'of nothing', οὐδενος. 9. ὁμοιωμα, the noun from ὁμοιος (c. 5). 10. ὁσα, n. pl. 'as many things as'. Supply ἐστι (are). Why not εἰσι? 11. What planet was named the old god who symbolised 'Heaven', οὐρανος? 12. ἀνω, κατω, adverbs from the prepositions ἀνα, κατα (up, down), meaning 'above, below'. The form ὑποκατω, 'underneath', is rare. 13. προσκυνεω, 'bow down', 'make obeisance'. 14. λατρευω, 'worship'. Idolatry has become corrupted through the French. It should have been Ididolatry = εἰδωλον + λατρευω.

ζηλωτης,[15] ἀποδιδους (referring) ἁμαρτιας[16] πατερων[17] ἐπι τεκνα,[18] ἑως (until) τριτης και τεταρτης γενεας[20] τοις μισουσι[21] (for those hating) με.

6. Και ποιων ἐλεος[22] εἰς χιλιαδας[23] τοις ἀγαπωσι[24] με και τοις φυλασσουσι[25] τα προσταγματα[26] μου.

7. Οὐ ληψει[32] (2nd pers. sing. fut. middle λαμβανω—take: see c. 14) το ὀνομα Κυριου του Θεου σου ἐπι ματαιῳ[27] οὐ γαρ καθαριει[28] Κυριος ὁ Θεος σου τον λαμβανοντα[21] το ὀνομα αὐτου ἐπι ματαιῳ.

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15. ζηλωτης, 'jealous', is derived from ζηλος, 'rivalry', 'zealous'. 16. ἁμαρτια, 'a miss', 'error', 'sin'. 17. πατερων, gen. pl. of πατηρ. See first word of your Pronunciation Exercise. 18. τεκνον, 'child'. Caesar did *not* say, "Et tu, Brute" when he was murdered. He spoke in Gk., as many cultured Romans often did, and said to Brutus, "και συ, τεκνον" ("You too, son!"). 20. For τριτος, τεταρτος, see Numerals. γενεα, 'generation'; cf genealogy, a study of the family. 21. The article and the participle, ὁ μισων, means 'The man hating', i.e. 'He who hates', or, in the plural, 'Those who hate'. This construction is very common in Gk. It occurs twice in the next verse. For the meaning cf. miso-gynist, μισω-γυνη, 'woman-hater'. 22. This is the noun (mercy), which is to be seen in the verb Eleison of the Kyrie Eleison. It is close to the Gk. word ἐλεημοσυνη, which became shortened in Eng. to 'alms' (a *singular* word). 23. χιλιαδες, 'thousands'. 24. Ἀγαπωσι. You have seen the noun before (c. 7). The verb has an α in the stem, and in the dat. pl. of the participle might have been ἀγαπα-ουσι, like μισουσι and φυλασσουσι, but the vowels run together to form -ω. 25. φυλασσουσι, 'guard'. The imperative middle 'guard yourself!' was used in the second sentence of c. 4. 26. προσταγματα, 'commands'. 27. ματαιος, 'vain', useless'. ἐπι ματαιῳ, 'for a vain (purpose)'. 28. καθαριει, 'will make καθαρος' (c. 5), 'unstained with guilt'. This verb is future, although it has no 'σ'. Though other verbs whose stem ends in ζ have σ in the future, all verbs ending in -ιζω have the following endings in the future: -ιω, -ιεις, -ιει, -ιουμεν, -ιειτε, -ιουσι.

8. Μνησθητι (remember) την ἡμεραν των σαββατων,[29] ἁγιαζειν[30] αὐτην.

9. Ἑξ[31] ἡμερας ἐργασει[32] (middle) και ποιησεις παντα τα ἐργα σου

10. Τῃ δε ἡμερᾳ τῃ ἑβδομῃ[33], σαββατα Κυριῳ τῳ Θεῳ σου· οὐ ποιησεις ἐν αὐτῃ παν[8] ἐργον, συ και ὁ υἱος σου, και ἡ θυγατηρ[34] σου, ὁ παις[35] σου, και ἡ παιδισκη σου, ὁ βους[36] σου και το ὑποζυγιον[37] σου, και παν κτηνος[38] σου, και ὁ προσηλυτης[39] ὁ παροικων[21] ἐν σοι

11. Ἐν γαρ ἑξ[31] ἡμεραις ἐποιησε (made) Κυριος τον οὐρανον και την γην και την θαλασσαν και παντα τα ἐν αὐτοις, και κατεπαυσε (paused, rested *) τῃ ἡμερᾳ τῃ ἑβδομῃ· δια τουτο[40] εὐλογησε[41] Κυριος την ἡμεραν την ἑβδομην και ἡγιασεν (made holy) αὐτην.

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29. Σαββατα. The word is usually plural in Gk. In Hebrew it means 'rest'. 30. ἁγιος, 'holy'. Look up Hagiology. ἁγιαζω, 'to make holy'; notice the Infinitive ending in -ειν. 31. ἑξ. See Numerals. Extent of time *over* which something happens is shown hy the accusative case in Gk. 32. ἐργασει. Do one's ἐργα. Be careful of this 2nd pers. fut. mid.—it looks like 3rd sing. fut. active (see c. 14). 33. See Numerals—how often does the French journal 'Hebdomadaire' appear? 34. θυγατηρ. Ger. tochter, Scot. dochter, Eng. daughter. 35. παις, means a servant in the house, as well as a 'boy'. We sometimes refer to natives as 'boys'. The next noun is its feminine counterpart. 36. βους. The digamma reappears in the Lat. bos, bovis. Cf. Eng. 'bovine'. 37. ὑποζυγιον ὑπο, 'under', and ζυγον, 'yoke' = a heast of hurden. 38. κτηνος, neuter, 'possession', nearly always of cattle. 39. προσηλυτης, lit. one who comes to you. Look up 'proselyte'. He has his house alongside in your land. 40. δια τουτο, lit. 'on account of this', i.e. therefore. 41. εὐλογησε, eulogy is a 'speaking well of someone'—'blessed'.

* This Intransitive meaning to an Active form is late Gk.; in Classical Gk. it would more likely be Middle (see c. 14).

12. Τιμα[42] (imperative) τον πατερα σου και την μητερα σου ἱνα (in order that) εὐ σοι γενηται (subjunctive, see c. 28: it may become, or be) και ἱνα μακροχρονιος[43] γενῃ (2nd pers. γενηται) ἐπι της γης της ἀγαθης ἡν Κυριος ὁ Θεος σου διδωσι (gives) σοι.

13. Οὐ μοιχευσεις.[44]

14. Οὐ κλεψεις.

15. Οὐ φονευσεις.[45]

16. Οὐ ψευδομαρτυρησεις[46] κατα[47] του[48] πλησιον σου μαρτυριαν[46] ψευδη (acc. fem.).

17. Οὐκ ἐπιθυμησεις[49] την γυναικα του πλησιον σου, οὐκ ἐπιθυμησεις την οἰκιαν του πλησιον σου, οὐτε τον ἀγρον[50] αὐτου, οὐτε τον παιδα αὐτου, οὐτε την παιδισκην αὐτου, οὐτε τον βουν αὐτου, οὐτε το ὑποζυγιον αὐτου, οὐτε παν κτηνος αὐτου, οὐτε ὁσα τῳ πλησιον σου ἐστιν.

Exercise

Translate into English :—

1. οἱ βαρβαροι λατρευουσι τῷ εἰδωλῳ. 2. ὁ Ἀγάμεμνων οὐ θελει φονευειν το τεκνον. 3. τα

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42. The imperative is used when one gives a command —'honour'. 43. You have had both μακρος and χρονος before. This adjective is a combination of both. 44. μοιχευσεις, 'commit adultery'. 45. φονευσεις, 'shed blood'—i.e. 'do murder'. 46. ψευδομαρτυρησεις. See Eng. words beginning pseudo-. You have had μαρτυς (c. 3). What does this mean? (For ψευδη, see c. 12.) 47. κατα, 'against'. The prepositions have many meanings, and need very careful learning (see c. 22). 48. ὁ πλησιον, lit. 'the one near'—i.e. neighbour. πλησιον is an adverb, and therefore does not change its ending. 49. ἐπιθυμησεις. Θυμος, 'heart', 'soul'—ἐπι, 'on', 'to set one's heart on', 'covet'. 50 ἀγρος, Lat. ager—cf. 'agriculture—tilling of the field'.

ὑποζυγια πινει τον κρουνον. 4. τι οὐ χορευετε, ὦ ἑταιροι; 5. φυλασσομεν τα δενδρα ἐν τοις ἀγροις. 6. οὐ κλεψεις το βιβλιον μου. 7. οὐ προσκυνησομεν τῳ ἡλιῳ, ὦ βάρβαροι. 8. ἁβρως χορευσουσιν αἱ γυναικες περι το δενδρον. 9. ὁ πατηρ οὐ τιμησει τα τεκνα, τα δε τεκνα μισησει τον πατερα. 10. οὐ πραξω το ἐργον τῃ ἑβδομῃ ἡμερᾳ. 11. τις πεισει τον ποιητην κλεπτειν το του ἑταιρου ἀγαθον ὀνομα; 12. παντες (all) ποιησετε το του στρατηγου ἐργον. 13. ὁ στρατηγος πινει τον των στρατιωτων οἶνον. 14. φονευουσιν οἱ ἀνθρωποι τα ὑποζυγια. 15. πεισομεν την παιδισκην ποιειν το ἐργον. 16. ἀγαθα ἐστι τα του Κυριου ἐργα. 17. τῃ ἑβδομῃ ἡμερᾳ, ὦ βαρβαροι, κλεψει ὁ Κυριος την σεληνην. 18. αὐτος λυσω το ὑποζυγιον. 19. θελομεν χορευειν παντες ἐν κυκλῳ. 20. τυπτει τα τεκνα την κορην.

KEY

1. The barbarians serve the idol. 2. Agamemnon does not wish to slay the child. 3. The beasts of burden are drinking the stream. 4. Why do you not dance, comrades? 5. We guard the trees in the fields. 6. You shall not steal my book. 7. We shall not bow down to the sun, barbarians. 8. The women will dance delicately round the tree. 9. The father will not honour the children, and the children will hate the father. 10. I shall not do the task on the seventh day. 11. Who will persuade the poet to steal the good name of the (i.e. his) comrade? 12. You will all do the general's task. 13. The general is drinking the soldiers' wine. 14. The men are slaying the beasts. 15. We shall persuade the maid to do the task. 16. Good are the works of the Lord. 17. On the seventh day, barbarians, the Lord will steal the moon. 18. I myself shall loose the beast. 19. We all wish to dance in a ring. 20. The children are striking the girl.

CHAPTER IX

THIRD DECLENSION. CONSONANT STEM

THE 3rd declension is a portmanteau one, and includes all nouns not belonging to the 1st and 2nd. It is consequently a large one, and far commoner in Greek than either of the first two. One standard Greek Grammar (Abbott and Mansfield) gives no fewer than forty-five different forms, another (Rutherford) sixty, and if you wanted to write Greek correctly or get full marks on a senseless grammar paper, you would have to know all these, including the declension of the Greek words for 'mustard', 'fore-arm', and 'liver'! But if you want to *read* Greek, all that matters is that you recognise a 3rd declension word when you see it in all the cases, and be able to find the word in a dictionary if you do not know its meaning. The first of these two things is comparatively simple, since as far as the termination of the cases goes, the many apparent forms can be reduced *to two main types*:—

1. So-called Consonantal stems (this chapter will deal only with these).
2. Vowel or Diphthong stems.

But because the 3rd declension has so many variations for the termination of the nominative singular, and dictionaries list words by the nominative singular and not by the stem, therefore a

nodding acquaintance at least must be made with the commonest of the forms, in the nominative, if you want to acquire any facility in reading Greek.

I. THE CONSONANTAL STEMS

These can be reduced to five masculine and feminine types and one neuter, though each type in all cases, except the nominative singular, ends in the same letter (or letters), thus :—

Masc. or Fem. Nouns.	*Neuter.*	*Masc. or Fem.*	*Neuter.*
Sing.		*Plur.*	
Nom. many forms	-μα	Nom. stem + ες	-ματα
Acc. stem + α	-μα	Acc. „ + ας	-ματα
Gen. „ + ος	-ματος	Gen. „ + ων	-ματων
Dat. „ + ι	-ματι	Dat. „ + σι(ν)	-μασι(ν)

How to Find the Stem.—The stem is that part of the word to which the case-endings are added. It cannot always be found from the nominative singular, but it can by dropping the -ος of the genitive. E.g. ἐλπις, 'hope'—genitive ἐλπιδος. ∴ stem ἐλπιδ-; χρημα, 'thing'—genitive χρηματος. ∴ χρηματ-.

How to Find the Nominative

Singular Nominative. The numerous forms are best learnt by practice, but it is sometimes formed by adding 'ς' to the stem after dropping the consonant—e.g. ἐλπις—and sometimes by adding 'ς' and making the necessary euphonic changes—

e.g. *stem* γυπ- : *nom.* γυψ (for γυπς), ' vulture '.
„ φλεβ- : „ φλεψ (for φλεβς), ' vein ' (phlebitis).
„ νυκτ- : „ νυξ (for νυκτς), ' night '.

Masculine and feminine stems in ν, ρ and ς lengthen the final vowel of the stem if it is short, but keep it if it is long.

e.g. *stem* δαιμον- : *nom.* δαιμων—' divinity ' (demon), *gen.* δαιμονος.
stem λιμεν- : *nom.* λιμην—' harbour ', *gen.* λιμενος.
but *stem* λειμων- : *nom.* λειμων—' meadow ', *gen.* λειμωνος.
stem θηρ- : *nom.* θηρ—' beast ', *gen.* θηρος.

Dative Plural. N.B.—When -σι is added to the stem, euphonic change must frequently be made thus :—

ἐλπις : ἐλπισι(ν) instead of ἐλπιδ-σι(ν).
γυψ : γυψι(ν).
νυξ : νυξι(ν).

We can now take examples of the five commonest *Consonantal (M. & F.) types.*

1. *Stem in* -ντ.

λεων, ' lion ' (leonine).

	Sing.	*Plur.*
N.	λεων	λεοντες
A.	λεοντα	λεοντας
G.	λεοντος	λεοντων
D.	λεοντι	λεουσι (note this carefully—euphonic change for λεοντ-σι).

Similarly,

Nom.	*Stem.*	*Gen. sing.*	*Dat. plur.*	*Eng.*	*Eng. Deriv.*
γερων	γεροντ-	γεροντος	γερουσι	old man	gerontocratic
δρακων	δρακοντ-	δρακοντος	δρακουσι	snake	dragon
ἐλεφας	ἐλεφαντ-	ἐλεφαντος	ἐλεφασι	elephant	elephantine
γιγας	γιγαντ-	γιγαντος	γιγασι	giant	gigantic

N.B.—In the following examples practise declining aloud the words, and try to discover for yourself the English derivative. In each of the five types, nouns that you have already met are placed first. Incidentally in Chapter III, out of fifty-one words thirty-eight are 3rd declension—which all goes to show how common this declension is!

2. *Stems in Gutturals* (-γ, -κ, -χ).

Nom.	*Stem.*	*Gen. sing.*	*Dat. plur.*	*Eng.*	*Deriv.*
φλοξ	φλογ-	φλογος	φλοξι	flame	phlox
φαλαγξ	φαλαγγ-	φαλαγγος	φαλαγξι	phalanx	—
γ λαρυγξ	λαρυγγ-	λαρυγγος	λαρυγξι	larynx	—
συριγξ	συριγγ-	συριγγος	συριγξι	pipe	syringe
πτερυξ	πτερυγ-	πτερυγος	πτερυξι	wing	pterodactyl
αιξ	αιγ-	αιγος	αιξι	goat	—
κλιμαξ	κλιμακ-	κλιμακος	κλιμαξι	ladder	climax
κ ἀνθραξ	ἀνθρακ-	ἀνθρακος	ἀνθραξι	ashes	anthracite
σαρξ	σαρκ-	σαρκος	—	flesh	sarcophagus
φυλαξ	φυλακ-	φυλακος	φυλαξι	guard	prophylactic
χ ὀνυξ	ὀνυχ-	ὀνυχος	ὀνυξι	nail	onyx

3. *Stems in Dentals* (-δ, -τ, -θ). *N.B.*—A few nouns ending in -ις make the accusative singular in -ιν.

Nom.	*Stem.*	*Acc. sing.*	*Gen. sing.*	*Dat. plur.*	*Eng.*	*Deriv.*
ἐρις	ἐριδ-	ἐριν	ἐριδος	—	strife	—
χαρις	χαριτ-	χαριν	χαριτος	χαρισι	grace or favour	—
ὀρνις	ὀρνιθ-	ὀρνιν	ὀρνιθος	ὀρνισι	bird	ornithology

BUT

Nom.	*Stem.*	*Acc. sing.*	*Gen. sing.*	*Dat. plur.*	*Eng.*	*Deriv.*
ἐλπις	ἐλπιδ-	ἐλπιδα	ἐλπιδος	ἐλπισι	hope	—
ἀσπις	ἀσπιδ-	ἀσπιδα	ἀσπιδος	ἀσπισι	shield	aspidistra
παις	παιδ-	παιδα	παιδος	παισι	child or boy	peda-gogue
Ἑλλας	Ἑλλαδ-	Ἑλλαδα	Ἑλλαδος	—	Greece	Helladic
λαμπας	λαμπαδ-	λαμπαδα	λαμπαδος	λαμπασι	torch	lamp
ἐρως	ἐρωτ-	ἐρωτα	ἐρωτος	ἐρωσι	love	erotic
γελως	γελωτ-	γελωτα	γελωτος	—	laughter	—
πους	ποδ-	ποδα	ποδος	ποσι	foot	octopus, chiropodist

4. *Stems ending in* ρ. Most lengthen the final vowel to form the nom. A few are irregular in the cases underlined, though the longer forms (πατερος, ἀνερος * etc.) are sometimes found in poetry.

Nom.	*Acc.*	*Gen.*	*Dat. sing.*	*Dat. plur.*	*Eng.*	*Deriv.*
ἀηρ	ἀερα	ἀερος	ἀερι	—	air	aerial, aeroplane
αἰθηρ	αἰθερα	αἰθερος	αἰθερι	—	upper air	ether, ethereal
χειρ	χειρα (poet.)	χειρος	χειρι	χερσι	hand	chiro-podist
	χερα	χερος	χερι			
πατηρ	πατερα	πατρος *	πατρι	πατρασι	father	patriarch
μητηρ	μητερα	μητρος	μητρι	μητρασι	mother	metro-polis
θυγατηρ	θυγατερα	θυγατρος	θυγατρι	θυγατρασι	daughter	—
γαστηρ	γαστερα	γαστρος	γαστρι	—	stomach	gastritis

but ἀνηρ omits ε throughout, and inserts δ, thus :—

—	ἀνδρα	ἀνδρος *	ἀνδρι	ἀνδρασι	man	philander
ἀστηρ	ἀστερα	ἀστερος	ἀστερι	ἀστρασι	star	aster
ἠρ,ἐαρ(n.)	ἠρ	ἠρος	ἠρι	—	spring	—
θηρ	θηρα	θηρος	θηρι	θηρσι	beast	—
κρατηρ	κρατηρα	κρατηρος	κρατηρι	κρατηρσι	bowl	crater
πυρ (n.)	πυρ	πυρος	πυρι	—	fire	pyrex, pyro-technics
ῥητωρ	ῥητορα	ῥητορος	ῥητορι	ῥητορσι	speaker	rhetoric

Translate :—

1. οἱ μεν ἀνθρωποι ἐχουσι χειρας και ποδας, οἱ δε θηρες μονον ποδας.

2. τοις μεν ὀρνισιν εἰσι πτερυγες, τῳ δε λεοντι οὐ.

3. αἱ λαμπαδες λαμπουσιν ἐν ταις των Ἑλληνων χερσιν.

4. οἱ ἀνδρες ἐλευθερουσι τας γυναικας και τους παιδας ἐκ των του πυρος φλογων.

5. τα του γεροντος ὀμματα ἐλαμπε πολλῃ ἐλπιδι.

6. δυο (two) ἀνθρωποι παρεκυψαν (looked out) ἐκ δεσμωτηριου (prison) ὁ μεν εἰς πηλον ἐβλεψε (looked), ὁ δε ἀστερας.

KEY

1. Men have hands and feet, but wild beasts only feet.
2. Birds have wings (lit. to birds there are wings), but the lion has not.
3. The torches shine in the hands of the Greeks.
4. The men free the women and children from the flames of the fire.
5. The old man's eyes were shining with much hope.
6. Two men looked out from a prison; one saw mud, the other stars.

Passages from Greek Literature

1. οὐ παντος ἀνδρος εἰς Κορινθον ἐσθ' ὁ πλους.

2. Ἕλληνες ἀει παιδες, γερων δε Ἑλλην οὐκ ἐστιν. Plato.

3. δις παιδες οἱ γεροντες.

4. ἐλεφαντα ἐκ μυιας ποιει.

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1. Proverb. 'Non cuivis homini contingit adire Corinthum'—'We can't all go to New York.' ἐστι with gen. often means, 'it is the characteristic, duty, fate, etc., of'—as if that 'belongs to him'.

2. Said by an Egyptian priest to Solon. Keats understood this quality of the Greeks—'for ever panting and for ever young'.

3. Sc. εἰσι. How can you tell which word is the subject?

4. Proverb. Cf. our 'he makes a mountain out of a molehill'.

5. ἀλλ' εἰσι μητρι παιδες ἀγκυραι βιου.—Soph.
6. ἀνδρων ἐπιφανων πασα γη ταφος.—Thuc.
7. και γαρ χερος χειρ και ποδος πους ἐνδεης.
8. ὠ παιδες Ἑλληνων ἰτε,
ἐλευθεροῦτε πατριδ', ἐλευθεροῦτε δε
παιδας, γυναικας, θεων τε πατρῳων ἑδρας,
θηκας δε προγονων· νυν ὑπερ παντων ἀγων.
Æsch.
9. ὠ βαρβαρ' ἐξευροντες Ἑλληνες κακα.—Eur.

Epigrams

On a Boy of Twelve

10. Δωδεκετη τον παιδα πατηρ ἀπεθηκε Φιλιππος
ἐνθαδε την πολλην ἐλπιδα, Νικοτελην.
Callimachus.

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6. From the famous Funeral Oration of Pericles. These words are inscribed over the War Memorial in front of the Palace in Athens. Sc. ἐστι, as frequently.

8. The war-cry of the Gk. sailors at the battle of Salamis (from the play celebrating the victory—the 'Persians' of Æschylus). νυν ὑπερ παντων ἀγων, 'the fight now is for your all'. Metaxas, the Prime Minister of Greece, quoted these words in his proclamation to the Gk. people in Oct., 1940, when Italy invaded Greece, and Greece refused to give in. γυναικας, C. 7, c. 13.

9. ἐξευροντες, aor. part. from ἐξευρισκω—find out, devise. A line from 'The Trojan Women', by Euripides.

10–12. Three 'Epigrams', the first by Callimachus (an epitaph on a boy of twelve), the next two by Plato. They come from a collection of over 6000 short elegiac poems, known as the *Palatine Anthology*, because it was discovered in the Palatine Library at Heidelberg by a young scholar of nineteen in 1606. Over 300 writers are included, ranging from about 700 B.C. to A.D. 900. The collection consists of epitaphs, dedications, love-poems, reflections on life and death and other subjects—thus giving us a glimpse into the Gk. mind through seventeen centuries. The word 'epigram' is misleading. In Gk., ἐπιγραμμα means only a 'thing written—on (something)', and has none of the straining

Star-gazing

11. Ἀστερας εἰσαθρεις, Ἀστηρ ἐμος· εἰθε γενοιμην
οὐρανος, ὡς πολλοις ὀμμασιν εἰς σε βλεπω.
Plato.

Aster

12. Ἀστηρ πριν μεν ἐλαμπες ἐνι ζωοισιν Ἑωος
νυν δε θανων λαμπεις Ἑσπερος ἐν φθιμενοις.
Plato.

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after cleverness, sting-in-the-tail aim of Eng. epigrams. These three little gems are good examples of the directness and simple charm of the Gk. which is so difficult to reproduce in Eng. When you have puzzled them out, you might like to compare the well-known renderings by Shelley of the two from Plato with a more literal translation.

11. " Sweet child, thou star of love and beauty bright,
Alone thou lookest on the midnight skies;
Oh, that my spirit were yon heaven of light,
To gaze upon thee with a thousand eyes."
—SHELLEY.

This is at least twice as long as the Gk., which contains, for instance, nothing of ' love and beauty bright '. S. misses the play upon the words in Gk., ἀστερας, ἀστηρ, and his last two lines have less simplicity and restraint. Ἀστηρ is a boy's name, as well as meaning ' a star '. ' Stella ' is perhaps the nearest Eng. equivalent. Try to make your own translation. Criticise the following attempt :—

" Gazing at stars, my Stella? Might I be
The sky with many eyes to gaze on thee."—F. K. S.

12. " Thou wert the morning star among the living,
Ere thy fair light had fled;
Now having died thou art as Hesperus giving
New splendour to the dead."—SHELLEY.

S. misses ἐλαμπες, λαμπεις, ' fair light ', ' new splendour ', not in the Gk. Try to improve on—

" Aster, once our Morning Star,
What light on men you shed;
Now having died, an Evening Star
You shine among the dead."—F. K. S.

VOCABULARY

πλους, voyage.
Ἕλλην, a Greek (v. c. 10).
ἀει, adv. always.
δις, twice.
μυια, -ας, fly.
ἐκ, prep. with gen., out of (written ἐξ before vowel).
ἀγκυρα, -ας, anchor.
ἐπιφανης, adj. appearing manifest, conspicuous (epiphany), famous.
ἐνδεης, adj. (with gen.) lacking, in need (of).
ἴτε, go (ye), imper. of εἰμι (ibo).
ἐλευθεροντε, free (ye).
πατρις, -ιδος, country.
πατρῳος, paternal, ancestral.
ἑδρα, -ας, seat, so (of the gods) temples.
θηκη, -ης, chest, tomb.
προγονος, -ου, ancestor (born before).
νυν, adv., now.
ὑπερ, prep. with gen. 'on behalf of'.
ἀγων, contest, c. 10.
δωδεκετης, twelve years old (why the Dodecanese?).
ἐνθαδε, adv., here.
ἀπεθηκε, laid by (v. c. 16).
πολλην, acc. fem. sing. of πολυς, much. Here = great.
εἰσαθρεω, I gaze on.
ἐμος, my.
εἰθε-γενοιμην, would I were! (εἰθε, a particle expressing a wish.)
ὡς, conj. that (expressing purpose).
ὀμμα, eye.
βλεπω, I see, look.
πριν, adv. formerly.
μεν, particle pointing the way to a following δε, 'On the one hand' but better omitted in Eng.
ἐλαμπες, you were shining. Impf. tense (v. c. 11).
λαμπω, I shine (lamp).
ἐνι, poet. for ἐν.
Ἑῳος, adj. of Dawn.
ἀποθνησκω (see c. 15).
θανων, having died.
φθιμενοις, the dead.
(both irregular verbs).

CHAPTER X

THIRD DECLENSION NOUNS (continued)

5. *Stems in Nasal ν.* There is a large number of nouns ending in ν (mostly -ην or -ων) which are not declined like λεων (see previous chapter), but thus:—

	Sing.	*Plur.*	*Sing.*	*Plur.*
N.	λιμην (harbour)	λιμενες	μην (month, deriv. moon)	μηνες
A.	λιμενα	λιμενας	μηνα	μηνας
G.	λιμενος	λιμενων	μηνος	μηνων
D.	λιμενι	λιμεσι	μηνι	μησι

Like λιμην are declined—

	Meaning.	*Deriv.*
ποιμην,	shepherd	(Philo-poemen)
φρην,	mind	(phreno-logy)

Like μην—

	Meaning.	*Deriv.*
Ἕλλην,	a Greek	(Hellenic)
Σειρην,	a Siren	(siren)

	Sing.	*Plur.*	*Sing.*	*Plur.*
N.	λειμων (meadow)	λειμωνες	ἀηδων (nightingale)	ἀηδονες
A.	λειμωνα	λειμωνας	ἀηδονα	ἀηδονας
G.	λειμωνος	λειμωνων	ἀηδονος	ἀηδονων
D.	λειμωνι	λειμωσι	ἀηδονι	ἀηδοσι

Like λειμων are declined—

	Meaning.	*Deriv.*
ἀγων,	contest / struggle	(agony)
χειμων,	winter, storm	
χιτων,	tunic	(chiton)
πυλων,	gateway	(pylon)

Like ἀηδων—

	Meaning.	*Deriv.*
τεκτων,	crafts-man	(architect)
χθων,	earth	(chthonian)
ἡγεμων,	general	(hegemony)
δαιμων,	divinity	(demon)
εἰκων,	image	(iconoclast)
χιων,	snow	

Can you now translate this lovely fragment of Sappho?

ἥρος ἄγγελος ἱμεροφωνος ἀηδων

ἱμερος, 'yearning'. ἱμεροφωνος adj. 'of lovely voice'—the voice of desire.

6. *Neuter nouns with termination in* -μα. There are hundreds of these—we had twelve in the early chapters. How many of them can you remember, and what does the ending -μα usually denote? (See c. 3.) They all have stem -ματ- and decline like (το) χρημα, '*thing*' (in plur. often 'money').

	Sing.	*Plur.*
N.V.A.	χρημα	χρηματα
G.	χρηματος	χρηματων
D.	χρηματι	χρημασι

Note that the final consonant of stem drops out before the termination -σι of the dative plural.

Here are some common examples with English derivatives. Cover up all but the first column, and try to discover their meanings. The first four you have had already.

	Meaning.	*Deriv.*	*Notes.*
δραμα	—	—	
κυμα	—	kymograph	
στιγμα	—	—	
δογμα	—	—	
πραγμα	deed, matter, affair	pragmatic	ἀνεστραφη γαρ παντα νυν τα πραγματα.—Palladas. "All the world is now upside down."
γραμμα	writing	grammar, telegram	
σχημα	figure	scheme, show	
μαθημα	lesson, learning	mathematics	τα μαθηματα, 'mathematics'.

	Meaning.	*Deriv.*	*Notes.*
παθημα	suffering	sympathy	Gk. proverb—παθηματα μαθηματα—experientia docet.
σωμα	body	chromosome	
χρωμα	colour	panchro-matic	
σημα	sign, tomb	semantics	το σωμα σημα, 'the body is a tomb', because it imprisons the spirit.
ὀνομα	name	anonymons onomato-poeia	
αἰνιγμα	riddle	enigma	
χασμα	a yawning hollow	chasm	
ῥευμα	stream, flow	rheum	and many medical terms.
στομα	mouth	stomata	
αἱμα	blood	hæmorrhage	
πνευμα	breath	pneumatic	
δερμα	skin	dermatitis	
σπερμα	seed	sperm	
τερμα	boundary	term	

7. Neuter nouns with terminations in -ος. Also a very common type, but must be carefully distinguished from 2nd declension *masculine* nouns ending in -ος. You have had the following six already. What do they mean? τελος, παθος, χαος, βαθος, φεγγος, θερος, and ἠθος. They all decline like μερος, 'share' or 'part'.

	Sing.	*Plur.*
N.V.A.	μερος	μερη (contracted from μερε-α)
G.	μερους (contracted from μερε-ος).	μερων (contracted from μερε-ων).
D.	μερει (contracted from ε-ι).	μερεσι.

Learn this carefully by heart, and notice the dative plural. Similarly are declined :—

	Gen. sing.	*N. & A. plur.*	*Eng.*
(το) ἔτος	ἔτους	ἔτη	year.
κερδος	κερδους	κερδη	gain.
κλεος		κλεα (irreg.)	glory.
λεχος	λεχους	λεχη	bed.
μενος	μενους		might, strength.
τειχος	τειχους	τειχη	city wall.
σκευος		σκευη	implement (pl. gear).

And many other words with English derivatives, e.g.:—

	Engl.	*Deriv.*	
(το) ἄλγος	grief, pain	neuralgia	
ἄνθος	flower	anthology, polyanthus	
ἔθνος	nation, race	ethnology	
γενος	family	genealogy	
ἔπος	word	epic	τα ἐπη = epic poetry.
μελος	song	melic	τα μελη = lyric poetry.
ἦθος	custom		'ethics' is derived from ἦθος = moral character. Latin: mores.
πληθος	crowd, multitude	plethora	
εἶδος	form	kaleidoscope	
βαρος	weight	barometer	
ἄχος	pain	ache	
ἄκος	cure	panacea	cures all.
μισος	hate	misogyny	
παθος	suffering	sympathy	
ψευδος	falsehood	pseudonym	
ὄρος	mountain	an Oread	
κρατος	might, rule	democracy.	
καλλος, σθενος	beauty, strength	callisthenics	

Translate :—

1. παντων χρηματων ἀνθρωπος μετρον ἐστιν.

2. ἡ Σφιγξ εἰχε[1] προσωπον μεν γυναικος,[2] στηθος δε και οὐραν λεοντος,[3] και πτερυγας[4] ὀρνιθος.[5]

3. HOW TO CATCH A CROCODILE

(adapted from Herodotus)

Ἐν τῳ Νειλῳ κροκοδειλοι πολλοι εἰσιν· οἱ γαρ Αἰγυπτιοι οὐκ ἀποκτεινουσιν αὐτους, ἱερους νομιζοντες. του δε κροκοδειλου ἡ φυσις[6] ἐστι τοιαδε.[7] τους του χειμωνος μηνας[8] ἐσθιει οὐδεν· τικτει δε ᾠα ἐν τῃ γῃ, και ἐκλεπει, και το πολυ της ἡμερας[9] διατριβει ἐν τῃ γῃ, την δε νυκτα[10] πασαν ἐν τῳ ποταμῳ· θερμοτερον[11] γαρ ἐστι το ὑδωρ[12] του τε αἰθερος[13] και της δροσου.

ἐχει δε ὁ κροκοδειλος ὀφθαλμους ὑος, μεγαλους[14] δε ὀδοντας κατα λογον[15] του σωματος.[16] γλωσσαν δε μονον θηρων οὐκ ἐχει, οὐδε κινει την κατω γναθον.[17] ἐχει δε και ὀνυχας[18] καρτερους και δερμα[19] παχυ. τυφλον δε ἐν τῳ ὑδατι, ἐν δε τῳ ἀερι[20] ὀξυ βλεπει. και οἱ μεν ἀλλοι ὀρνιθες και θηρες φευγουσιν αὐτον, ὁ δε τροχιλος εἰρηναιος αὐτῳ ἐστι· ὁ γαρ κροκοδειλος

(Numbers refer to chapter and section.)

1. Impf. of ἐχω, 'I have'. 2. v. 12. 5. 3. v. 9. 1. 4. v. 9. 2. 5. v. 9. 3. 6. v. 13. 1. 7. Of such a kind (referring to what follows). v. 24. Correlatives. 8. v. 10. 5, acc. of duration of time, v. 22. 1. 9. Large part of the day. 10. v. 9. 1. 11. Comparative of θερμος, hotter. 12. v. 12. 5. 13. v. 9. 4, 'than the air', v. 19. 14. Acc. plur. of μεγας, great. 15. In proportion to, lit. according to the reckoning of, v. 22 B. 16. v. 10. 6. 17. The lower jaw (lit. the below jaw). Gk. uses an adv. in between the article and a noun as equivalent to an adj. 18. v. 9. 2 19. v. 10. 6. 20. v. 9. 4.

ὢν ἐν τῳ ποταμῳ το στομα[21] ἐχει μεστον βδελλων, ἐκβας[22] δε εἰς[23] την γην ἐκ του ὑδατος, ἐπειτα χασκει· ἐνταυθα ὁ τροχιλος εἰσδυνων εἰς το στομα αὐτου καταπινει τας βδελλας, ὁ δε κροκοδειλος οὐ βλαπτει αὐτον. των μεν κροκοδειλων ἀγραι[24] εἰσι πολλαι και παντοιαι, ταυτην[25] δε μονην γραφω. νωτον ὑος ὁ θηρευτης[26] δελεαζει[27] περι ἀγκιστρον, και ῥιπτει εἰς μεσον τον ποταμον,[28] αὐτος[29] δε ἐπι[30] του χειλους του ποταμου ἐχων[31] ὑν ζωην[32] ταυτην τυπτει. ὁ δε κροκοδειλος ἀκουει την φωνην και ᾄσσει εἰς αὐτην, ἐντυγχανων δε τῳ νωτῳ καταπινει· ὁ δε θηρευτης ἑλκει αὐτον εἰς την γην.

ἐνταυθα δε πρωτον πηλῳ πλαττει τους ὀφθαλμους αὐτου· τουτο δε ποιησας[33] ῥαδιως αὐτον ἀποκτεινει.

VOCABULARY

ἀγκιστρον, a hook.
ἀγρα, hunting.
Αἰγυπτιος, -ου, an Egyptian.
ἀκουω, I hear.
ἀποκτεινω, I kill.
ᾄσσω, I dart or rush forward.
βλαπτω, I hurt.
βδελλα, -ης, leech.
γραφω, I write.
διατριβω, I spend.
δροσος, -ου, dew.
εἰρηναιος, *adj.* of peace, peaceful (Irene).
εἰσδυνω, I enter.
ἐκλεπω, I hatch.
ἑλκω, I drag.
ἐνταυθα, then.
ἐντυγχανω, I meet (*dat.*).

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21. v. 10. 6. 22. ἐκβας, aor. partic. of βαινω, 'getting out'. 23. εἰς, prep. (with acc.) 'into', 'on to'. 24. ἀγραι, here = ways of catching. 25. ταυτην, sc. ἀγραν. ταυτην is acc. fem. sing. of the demonstrative adj. οὑτος, 'this', v. 24. 26. θηρευτης, the man who hunts θηρες—i.e. a 'hunter'. 27. δελεαρ is a bait. ∴ δελεαζω = 'use as a bait'. 28. Gk. says, 'middle the river'; we say 'middle of the river'. 29. αὐτος, 'he himself', v. prons. 24. 30. ἐπι with the gen. means 'on', v. preps. 22 D. 31. ἐχων, pres. partic. 'having'. 32. Adj., 'alive', 'living'. 33. ποιησας, aor. partic. of ποιεω—'having done'.

ἔπειτα, *adv.* next, thereupon.
ἐσθιω, I eat
καταπινω, I drink down, or swallow.
καρτερος, *adj.* strong.
κινεω, I move.
κροκοδειλος, -ου, crocodile.
μεστος, *adj.* full (*gen.*).
μετρον, -ου, measure.
Νειλος, -ου, River Nile.
νομιζω, I think.
νωτον, -ου, back, chine.
ὀδους, ὀδοντος, tooth.
ὀξυς, ὀξεια, ὀξυ, *adj.* sharp, keen.
ὀρνις, -ιθος, bird.
οὐρα, -ας, tail.
οὐδεις, οὐδεμια, οὐδεν, no one, nothing.
οὐδε, nor.
παντοιος, *adj.* of all sorts.
παχυς, παχεια, παχυ, *adj.* thick.
πηλος, -ου, mud.
πλαττω, I mould (plastic), smear.
ῥᾳδιως, easily, *adv.*
ῥιπτω, I throw.
στηθος, -ους, breast (stethoscope).
τικτω, I bring forth.
τροχιλος, sand-piper or wagtail.
τυφλος, *adj.* blind.
ὑς, ὑος, pig (another form of συς), *acc.* is ὑν.
φευγω, I flee from (acc.).
χασκω, I gape.
χειλος, -ους, lip.

CHAPTER XI

THE VERB; 1ST AND 2ND AORIST AND IMPERFECT ACTIVE, INFINITIVES AND PARTICIPLES

A WORKING knowledge of the Ten Commandments should enable you to recognise your future at once. This may sound ambiguous, but you have seen λατρευ-ω become λατρευσ-ω, and κλεπτω become κλεψω (κλεπτ-σ-ω), and ἐργαζομαι (Middle; see c. 14) ἐργασομαι. It is but a step from the future to the past. The tense by which the Greeks indicated that someone did something in the past is called the AORIST. The same process of adding σ to the stem must be followed. There is also a different set of terminations in which the letter α predominates. But this time it is not merely a question of pinning a tail on the donkey. We have also to tie something on in front. This something is called the AUGMENT, a sign of the past tense in Greek, consisting usually of the letter ε attached as a prefix to the front of the verb. Thus χορευω, 'I dance'; χορευσω, future, 'I shall dance'; ἐ-χορευσα, aorist, 'I danced'. Here is the tense with its endings :—

ἐχορευσα, I danced.
ἐχορευσας, you danced (referring to a single person).
ἐχορευσε(ν), he (or she) danced.

ἐχορευσαμεν, we danced.
ἐχορευσατε, you danced (referring to two or more).
ἐχορευσαν, they danced.

If, however, the verb begins with a vowel, the effect of the augment is to lengthen the vowel, in the same way that you saw a vowel in the stem lengthen when the verb became future—i.e. α and ε become η; ο, ι and υ become ω, ī, ῡ respectively. Thus ἁγιαζω in c. 8 became ἡγιασα, and ὁριζω, c. 3, would be ὡρισα. (N.B.—This means that if you have a past tense beginning with η, you may have to look up a word beginning either with α or with ε.)

Sometimes a verb is a *compound* verb—i.e., it consists of a main verb and a preposition (see c. 21). In that case the augment comes in between the preposition and the verb, replacing the final vowel if the preposition has two syllables—e.g. 'I rest' (see note * on c. 8), κατα-παυω, 'he rested,' κατ-επαυσε. This is of the utmost importance to remember; if you have a word in a past tense, you must take away the augment in looking for the present tense, the form in which the verb will be found in a word list.

IMPERFECT TENSE

When the Greeks wished to express a *continuous* action in the past, they used a tense called the imperfect, implying something begun, but not finished, in the past. This tense was formed from the *present* with the augment prefixed. Here are

its forms—you will notice that the 1st person singular is identical with the 3rd person plural.

ἐχορευον, I was dancing.
ἐχορευες, you (sing.) were dancing.
ἐχορευε(ν), he (or she) was dancing.
ἐχορευομεν, we were dancing.
ἐχορευετε, you (plur.) were dancing.
ἐχορευον, they were dancing.

It is important to grasp the distinction between the aorist and the imperfect, especially as there are many translations of the latter. The aorist narrates a fact that is instantaneous, single, and finished; the imperfect describes an action that is prolonged, sustained, and repeated, or any one of these. Thus ἐχορευον may mean 'I was dancing', 'I used to dance', 'I began to dance', 'I was for dancing', and so on. Here is a sentence which well illustrates the difference between the imperfect and aorist tenses. The Persian aristocrat, Orontas, who had been considered friendly to the Greeks, is convicted of treachery. As he is led to execution, he is still accorded the honours due to his rank. "And when they saw him (those) who previously were in the habit of bowing down (imperfect) also then bowed down (aorist)." ἐπει δε εἰδον αὐτον οἱπερ προσθεν προσεκυνουν (προσεκυνε-ον) και τοτε προσεκυνησαν. (Notice the position of the augment in the compound verb.)

EXERCISE. FIRST AORIST AND IMPERFECT

Translate :—

1. ἡ γυνη ἐφονευσε τον Ἀγαμεμνονα. 2. ἠκουσας τους του κριτου λογους. 3. οἱ παιδες ἐχορευον ἐν τῃ ὁδῳ. 4. οὐδεις ἐπραξε το ἐργον ἐκεινῃ τῃ ἡμερᾳ. 5. οἱ δουλοι προσεκυνησαν τῳ δεσποτῃ. 6. ἐξ ἡμερας ἐφυλασσετε την πολιν, ὦ φυλακες. 7. ὁ των θεων πατηρ κατεπινε τους παιδας. 8. αὐτοι οὐκ ἐκλεψαμεν τον χρυσον. 9. ὁ δεσποτης ἐκομιζε το δειπνον τῳ κυνι. 10. ἀει ἀπεβαλλομεν κακον κρεας. 11. οὐχ ὡρισατε τονδε τον νομον ἐμοι, ὦ θεοι. 12. το ῥευμα κατεσυρε την του ποιητου κεφαλην.

KEY TO EXERCISE

1. The woman slew Agamemnon. 2. You heard the words of the judge. 3. The children were dancing in the road. 4. No one did the task on that day. 5. The slaves bowed down to the master. 6. For six days you were guarding the city, guards. 7. The father of the gods used to devour the (i.e. his) children. 8. We ourselves did not steal the gold. 9. The master was bringing the meal for the dog. 10. We were always throwing away bad meat. 11. You did not define this law for me, gods. 12. The stream was sweeping down the head of the poet.

SECOND AORIST

The aorist you have learned is called the 1st or the weak aorist. It is formed regularly. But there is another large class of aorists called the 2nd or strong aorist. There are no rules for forming the stems of these. 2nd aorists are like the Cyclops of old : they are each a law unto themselves. You have to learn each one as you come to it. Their

endings, however, are always those of the *imperfect* tense. Thus εἶδον, the 2nd aorist, from ὁραω, 'I see', goes εἰδ-ον, -ες, -ε, -ομεν, -ετε, -ον. The augment, by the way, of εἶδον and εἶχον is irregular, ει replacing ι and η respectively. The 2nd Aor. Participle ends in -ων, and is declined like the noun γερων.

EXERCISE. SECOND AORIST

Translate :—

1. ὁ κυων ἀπεβαλε το κρεας. 2. ὁ δεσποτης παρεβαλε το κρεας τῳ κυνι. 3. εἰδομεν την του κροκοδειλου σκιαν. 4. οἱ στρατιωται οὐκ ἐλαβον την πολιν. 5. τι ποτε (ever) ὑπελαβετε την σκιαν εἶναι; 6. οὐκ εἶδες τον κυνα διαβαινοντα τον ποταμον. 7. ἐγω, ὠ πολιται, ἐπει ἐν τοις Λακεδαιμονιοις ἠν ἀει ἐξω εἶχον το δειπνον. 8. ἐκελευσα τον δουλον παιειν τον ὀνον.

KEY TO EXERCISE

1. The dog threw away the meat. 2. The master threw down the meat before the dog. 3. We saw the shadow of the crocodile. 4. The soldiers did not take the city. 5. What ever did you suppose the shadow to be? 6. You did not see the dog crossing the river. 7. I, citizens, when I was among the Spartans, always had my dinner outside. 8. I ordered the slave to strike the ass.

Two Fables from Æsop

Æsop was said to be a deformed Phrygian slave of about the sixth century B.C. He was freed by his Samian master, and came to the court of king Croesus, the fabulously wealthy despot of Lydia. Tradition says that Æsop went to Delphi, where he was put to death for sacrilege. We do not know

for certain whether Æsop wrote anything, but these fables have been ascribed to him.

Κυων και Δεσποτης

● Εἰχε τις ποτε [1] κυνα [2] Μελιταιον [3] και ὀνον.[4] ἀει δε προσεπαιζε [5] τῳ κυνι. και εἰ ποτε [6] δειπνον ἐξω [7] εἰχε, ἐκομιζε τι αὐτῳ [8] και προσιοντι [9] παρεβαλε.[10] ὁ δε ὀνος ἐζηλωσεν, ὡστε [11] προ-εδραμε [12] και αὐτος.[13] και σκιρτων [14] ἐλακτισε [15] τον δεσποτην. και οὐτος

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1. ποτε, 'once', 'ever'. But as first word of a sentence, it asks a question, 'When?' 2. Κυων, 3rd declension stem, κυν-; Lat. *canis*. The *Cynics* were a school of philosophers, who snarled like dogs. 3. Μελιταιον. See Acts 28. 1. Maltese lapdogs were favourite pets of Roman ladies. 4. ὀνος. See list of proverbs about the ass. 5. προσπαιζω. Notice the position of the augment. παις, 'boy'; hence παιζω, 'play', προσπαιζω, 'play with'. 6. εἰ ποτε, if ever = whenever. 7. ἐξω—i.e. not at home. 8. αὐτῳ. Not *to* him, which would require a prep. with the accus., but *for* him. 9. προσιοντι. See participles in this chapter. 'For it (the dog) approaching'—i.e. 'As it approached'. 10. παρεβαλε, from παρα, 'alongside', 'near', and βαλλω, 'throw'. Here literal. What kind of aor. is παρεβαλε? Where is the augment? What would the imperf. be? This word has an interesting history. From 'throw alongside', comes the idea 'compare'; hence παραβολη, 'a comparison', 'a parable'; then in Latin, *parabolari*, 'to speak in parables', and then just 'to speak', which gives us the French *parler*, and survives in the English 'parliament'. 11. ὡστε, 'so that', leads to a Clause of Result. 12. προ-εδραμε. A very irregular verb; προ-τρεχω, fut. -δραμουμαι, aor. -εδραμον. Run up, cf. the word δρομος, 'a place for running'—e.g. Hippodrome. But the word 'drome' is (alas!) frequently used nowadays where no sense of running is required. 13. και αὐτος, 'himself, too'. 14. σκιρτων. Another pres. partic. Originally σκιρτα-ων, 'skipping', 'leaping', but the α has become swallowed up in the ω. 15. λακτιζω, 'kick with the heel'. Cf. Acts 26, 14. προς κεντρα λακτιζειν, 'to kick against the pricks'.

ἠγανακτησε[16] και ἐκελευσε παιοντα[17] αὐτον ἀναγειν προς τον μυλωνα[18] και προς τουτον δησαι.[19]

Κυων και Σκια

Κυων ὁς κρεας ἐφερε ποταμον διεβαινε.[20] ἐπει δε εἰδε την ἑαυτου[21] σκιαν ἐπι του ὑδατος ὑπελαβεν[22] ἑτερον κυνα εἰναι[23] κρεας κατεχοντα.[24] ἀπεβαλεν[10] οὐν το ἰδιον[25] κρεας και ὡρμησε[26] το ἐκεινου λαβειν.[27] ὡστε ἀπωλεσεν[28] ἀμφοτερα. το μεν[29] γαρ οὐκ ἠν, το δε[29] τῳ ῥευματι[30] κατεσυρετο.[31]

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16. ἠγανακτησε, from ἀγανακτεω, 'I grow annoyed'. Notice the effect of the augment on the vowel. 17. παιοντα. Another partic. From παιω, 'I strike' (not connected with παις!). There is no expressed object to ἐκελευσε, 'he ordered'; it is left to be understood. 'He gave orders (for someone) striking it, to take it, etc.'—i.e. 'to beat it and take it'. 18. μυλων, cf. Fr. *moulin*. 19. δησαι, aor. infin., see below. There is no time difference between the pres. and the aor. infin.

20. From βαινω and δια, go through or across. Notice the position of the augment. 21. ἑαυτου, gen. of reflex. pron., 'of himself'—i.e. 'his'. 22. ὑπο and λαμβανω, aor. ἐλαβον, 'suppose'. A very frequent meaning of this word is 'to answer'. 23. εἰναι, 'to be'; infin. of εἰμι, 'I am'. You will have to supply the word 'it' in translating. 24. κατεχοντα. For form see c. 18. 25. ἰδιος, 'private', 'one's own'. Our word 'idiot' comes from the Gk. ἰδιωτης, a person who took no part in public affairs, for whom the Gks. had a great contempt. What is an 'idiom'? 26. ὡρμησε. What tense? What is ω when the augment is removed? 27. Aor. infin. (which aor.?) from λαμβανω. See c. 25. 28. ἀπ-ολλυμι, 'lose or destroy'. Bunyan called the Destroying One Apollyon. Aor. ἀπωλεσε. 29. ἀμφοτερα, 'both'; το μεν . . . το δε. 'The one . . . the other.' 30. ῥευματι. Rheum is 'a flowing' of the mucus, associated with rheumatism. 31. κατεσυρετο, imperf. passive.

VOCABULARY

ἀει, always.
δειπνον, dinner.
ἔξω, outside.
κομιζω, bring, carry.
ζηλοω, envy, grow jealous.
ἀναγω, take up.
μυλων, -ωνος, a mill.
δεω, bind.
κελευω, order.
κρεας, -ως (*n.*), meat.
ἐπει, when, since.
κατεχω, hold, possess.
ἀποβαλλω, throw away.
ὁρμαω, start towards.
ἐκεινος-η-ον, that (one), the other.
ὡστε, so that.
κατασυρω, sweep down.
οὐν, accordingly.
ὁριζω, define.

The Classical Ass

In a land of poor communications like Greece, the ass then, as now, played an important part. The habits of this refractory beast must have appealed to the Greek sense of humour, to judge from the numerous proverbial expressions which introduce it.

1. ὀνος λυρας ἀκουων. An ass hearing the lyre—unappreciative. Pearls before swine.
2. περι ὀνου σκιας. About an ass's shadow—a trivial cause for dispute.
3. ὀνου τοκαι. An ass's wool-clippings—an impossibility. Pigeon's milk.
4. ἀπ' ὀνου καταπεσειν. To fall from an ass—to make a stupid blunder. Put one's foot in it.
5. ὀνος ὑεται. An ass is rained on—insensitive. The hide of an elephant.

6. ὄνος ἄγω μυστηρια.	I celebrate the mysteries as an ass. I do the donkey work. Busman's holiday.
7. ὄνου ὑβριστοτερος.	More destructive than an ass. A bull in a china shop.
8. ὠτ' ὄνου λαβειν.	To get an ass's ears. To be stupid, wear the dunce's cap.
9. ὄνος εἰς ἄχυρα.	An ass into the chaff—gets what he wants. A pig in clover.
10. ὄνου γναθος.	The jaw of an ass. Said of gluttons. A horse's appetite.
11. ὄνος ἐν μελισσαις.	An ass in bees—in trouble. Stirring up a hornet's nest.
12. ὄνος ἐν πιθηκοις.	An ass among monkeys. Said of somebody very ugly.
13. ὄνος ἐν μυρῳ.	An ass in perfume. Wasted luxury. A clown at a feast.
14. εἰς ὄνους ἀφ' ἱππων.	To come down from horses to asses. To come down in the world.

INFINITIVES

"Remember to keep holy the day of the Sabbath." Do you recollect the Greek word for 'to keep holy'? Look it up again. What is the end-

ing? If a Greek wanted to say, "I wish to dance," he would use (say) θελω, for 'I wish', and for 'to dance', χορευειν. 'To keep holy', 'to dance' and so on, are called infinitives; and the ending (always keep your eye on the rudder!) -ειν, to be attached to the present stem.

But Greek had a whole set of infinitives—more than we have, in fact. A man may appear *to be going to say* something. You may observe a man *to be on the point of jumping* into the water. The Greeks had an infinitive for it. This is the future infinitive, formed as simply as was the future tense. Just insert a σ into the present infinitive. Thus χορευσειν means 'to be about to dance'—a cumbrous English expression for an idea readily expressed in Greek.

There is also an aorist infinitive. In most of the uses of the aorist infinitive there is little TIME difference between the present and the aorist infinitive. Very often it makes little difference to the sense whether the present or the aorist infinitive is employed. The exactness of the Greek language, however, *may* draw an interesting distinction between the present and the aorist infinitive, which it is difficult to bring out in English. The aorist often expresses a single act, whereas the present infinitive expresses a continuous one. Thus, "I love dancing" would be φιλω χορευειν, but "I want to dance (this dance)" would be θελω χορευσαι. Notice how to form the aorist infinitive:—

1*st Aorist.* ἐχορευσα; infinitive (no augment), χορευσαι. Greek is exceedingly fond of the 2nd

aorist infinitive. The Greeks seemed, in those verbs which have a 2nd aorist, to use the aorist infinitive in preference to the present infinitive. The ending of the 2nd aorist infinitive is the same as that of the present -ειν, the difference being, of course, that it is added to the aorist stem and not the present.

You may observe this 2nd aorist infinitive in three words of the utmost importance which you have already had :—

λαμβανω, 'I take', βαλλω, 'I throw', and ὁραω, 'I see'.

λαμβανω, aorist, ἐλαβον; aorist infinitive, λαβειν.

βαλλω, aorist, ἐβαλον; aorist infinitive, βαλειν.

ὁραω, aorist, εἰδον; aorist infinitive, ἰδειν.

EXERCISE. INFINITIVES

Translate :—

1. ὁ ἡλιος ἐστι καλος ἰδειν. 2. αἱ κοραι φιλουσιν ἐν κυκλῳ χορευειν. 3. ὡρμησεν ὁ κυων λαβειν το κρεας. 4. τι ἀει θελετε βαλλειν λιθους, ὡ παιδες; 5. ἐκελευσε τον ἀδελφον ὁ τυραννος κλεψαι το φαρμακον. 6. ὁ κυων θελει προδραμειν προς τον δεσποτην. 7. κακον ἐστιν, ὡ τεκνον, λακτισαι τον ἀδελφον. 8. ὡρα νυν ἐστι καλους λογους λεξαι.

KEY TO EXERCISE

1. The sun is beautiful to see. 2. The maids love to dance in a ring. 3. The dog started forward to take the meat. 4. Why do you always wish to throw stones, boys? 5. The king ordered his brother to steal the drug. 6. The dog wishes to run up to the master. 7. It is a bad thing, child, to kick your brother. 8. It is now the season to speak fine words.

The following is a fragment from the *Danaê*, one of the many lost plays of Euripides. It is not unlike Masefield's poem 'I have seen dawn and sunset . . . but the most beautiful thing to me is . . .', only in this poem it is children. Read it through several times, and see how much you can understand, before consulting the translation. The metre is the six-foot Iambic line (⏑ –, and sometimes – –), the normal metre of Greek drama, into which the language fell so naturally, as English does into blank verse. 'Ī dō | nŏt thĭnk | thăt ĭt | wĭll raĭn | tŏday', only Greek adds another foot 'ăgain'.

CHILDREN

Φιλον μεν ἐστι φεγγος [1] ἡλιου τοδε,
καλον δε ποντου [2] κυμ' [4] ἰδειν [3] εὐηνεμον,[5]
γη τ' ἠρινον [6] θαλλουσα,[7] πλουσιον [8] θ' ὑδωρ,
πολλων τ' ἐπαινον [9] ἐστι [10] μοι λεξαι [11] καλων·
ἀλλ' οὐδεν οὑτω [12] λαμπρον,[13] οὐδ' ἰδειν καλον
ὡς τοις ἀπαισι [14] και ποθῳ [15] δεδηγμενοις [16]
παιδων νεογνων [17] ἐν δομοις ἰδειν φαος.[18]

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1. Light. 2. The sea. 3. To see. 4. κυμα (κυ-ω, 'I swell'), a swelling, usually of the sea = a wave. 5. Compound adj. no Eng. equiv., 'with a fair wind'. 6. Adj. from ἠρ (spring) lit. (blooming), 'a spring thing' (acc. neuter). 7. Blooming. 8. Adj. of πλουτος = rich. Any traveller in Greece will appreciate this epithet for water. ἀριστον ὑδωρ (water is best) is a Gk. proverb. 9. Praise. 10. It is possible. 11. Aor. inf. of λεγω (λεγσαι becomes λεξαι). 12. So. 13. Bright. 14. To the childless (α = not, παις = child). 15. Yearning. 16. To those bitten (perf. part. pass. for δακνω = I bite). 17. Contr. for νεογενων, newly born. 18. Uncontracted form of φως = light.

Translation (not literal) :—

Sweet is the sunlight, and lovely the sea when the wind blows soft, and earth spring-blooming, and rich, fresb streams. Many beauties could I praise, but no sight is so bright or beautiful, as to the childless and heart-wrung with longing the light of children new-born about the house.

(Literal) :—

Dear on the one hand is this light of the sun, and beautiful to see the fair-winded wave of ocean, and (beautiful is) earth with the bloom of spring (upon her), and rich water, and of many beautiful (things) could I tell the praise. But nothing is so bright, or fair to see, as to the childless, and those bitten with yearning, to see the light of new-born babies in the house.

PARTICIPLES

' A fellow feeling makes us wondrous kind.'
Methinks the poet would have changed his mind
If he had found some fellow feeling in his coat behind.

The operative words, as they say, are ' fellow feeling '. They do not seem to mean the same thing the second time. Why not? The answer is partly that they are different parts of speech. ' Fellow ' in the first line is an adjective, qualifying ' feeling '. In the third it is a noun, object of ' found '. What about ' feeling '? In the first line it is the subject of the verb ' makes '. (What part of speech?) In the third line, what does it do? Well, it does two things. (*a*) It tells us something about the ' fellow ', thus doing the work of an adjective. (*b*) It

is obviously connected with the verb 'I feel'. In other words, this word shares or participates in two parts of speech—a verb, and an adjective; which is why it is called a participle.

We don't think much of participles in English. We have only two worthy of the name. There is the present participle—'He paused with his hand upon the door, *musing* a-while'—or the past participle—'There's that *cursed* knocker again!' We may consider the present participle to be active, and the past to be passive. But we are abominably casual about the time of our participles. We have to use our own discretion in order to find out the time of an action referred to in a participle. Look at these:—

(1) He went out, *crying* bitterly.
(2) *Saying* "Bah!" she swept out.

In the first sentence we may have a moist trail of evidence to prove that the exit and the tears were simultaneous. But nobody will imagine in the second that the lady's departure was accompanied by a prolonged and continuous "Bah!", like a benighted sheep with a faulty sound-box. Yet there is nothing in the form of these two participles to suggest that their times, relative to that of their main verbs, are different.

The fact is, that we English are suspicious of a lot of fancy participles, and make one or two do all the work.

The Greeks, on the other hand, had stacks of them, "all carefully packed, with the name clearly

written on each ". What is more, they used them with fantastic precision. In the active voice alone, not only did they have a present and past, but also a future and perfect participle. For the moment, let us postpone the perfect. The future participle is difficult to render in English, because we haven't got one, in consequence of which we must have recourse to the cumbrous English expression "*About to* do something or other". The thing to remember about the present and aorist participles is that :—

(*a*) The present participle refers to an action going on at the same time as that of the main verb.

(*b*) The aorist participle refers to an action preceding the time of the main verb.

It must also be remembered that the participle is an adjective, and must therefore fully agree in number, gender, and case with the word it qualifies.

(*a*) διαβαινων τον ποταμον ειδε κυνα.
Crossing the river he saw a dog.

(*b*) ἀκουσας τουτο ἀπεβη.
Having heard this, he went away.

	Masculine.	*Feminine.*	*Neuter.*
Present	χορευ-ων, -οντος	χορευ-ουσα, -ουσης	χορευ-ον, -οντος
Future	χορευ-σων, -σοντος	χορευ-σουσα, -σουσης	χορευ-σον, -σοντος
Aorist	χορευ-σας, -σαντος	χορευ-σασα, -σασης	χορευ-σαν, -σαντος

The masculine and neuter genders are declined like λεων (c. 9), except for the neuter nom., voc. and

acc. which ends -ον or -αν, and the plural -οντα or -αντα. The feminine goes like θαλασσα (c. 7).

EXERCISE. PARTICIPLES

Translate :—

1. λιθους βαλλων ὁ παις εἶδε τον δεσποτην. 2. ἀκουσαντες του κιθαρῳδου, ἀπεβησαν. 3. λιθον λαβων ὁ παις ἔβαλε προς τον ἀδελφον. 4. κιθαριζων ὁ κιθαρῳδος οὐκ ἠκουσε του κωδωνος. 5. ἐκελευσας τον κιθαρῳδον κιθαριζειν τοις χορευουσιν. 6. ἀπιοντες οἱ παιδες ἐχορευσαν. 7. κελευσας τους ἀλλους ἀκουειν, τι αὐτος ἀπηλθες ; 8. ὁ ποιητης ἐλαβε τους παιδας τους χορευσοντας εἰς το θεατρον. 9. τοιαυτα ἀκουσασαι αἱ γυναικες ἐφυγον. 10. εἰδομεν το ζῳον την ἠπειρον διαβαινον.

KEY TO EXERCISE

1. (While) throwing stones the boy saw his master. 2. Having heard the harp-player, they went away. 3. Taking up a stone, the boy threw (it) at his brother. 4. (While) playing the harp, the harp-player did not hear the bell. 5. You bade the harp-player to play to those dancing. 6. (While) departing the boys danced. 7. Having ordered the others to hear, why did you go away yourself? 8. The poet took the boys who were going to dance into the theatre. 9. Hearing such things, the women fled. 10. We saw the animal crossing the mainland.

"Caller Herring"

[Strabo was a Greek geographer who lived between 69 B.C. and A.D. 20. He wrote two important works: a History, up to the death of Caesar, now lost, and a Geography, almost entirely preserved in 17 books. Strabo's Geography was largely based on his own personal travels in Europe, Asia and Africa. Here

(slightly adapted) is an anecdote about Iasus, a town in Asia Minor.]

Ἴασος ἐπι νησῳ κειται,[1] προσκειμενη τῃ ἠπειρῳ. ἐχει δε λιμενα, και το πλειστον του βιου τοις[2] ἐνθαδε ἐστιν ἐκ θαλασσης. και δη και[3] διηγηματα τοιαυτα πλαττουσιν εἰς αὐτην. ἐκιθαριζε γαρ ποτε κιθαρῳδος, ἐπιδειξιν παρεχων. και τεως μεν ἠκουον παντες, ὡς δ' ὁ κωδων ὁ κατα την ὀψοπωλιαν[4] ἐψοφησε, καταλιποντες ἀπηλθον[5] ἐπι το ὀψον πλην ἑνος δυσκωφου. ὁ οὐν κιθαρῳδος προσιων[6] εἰπεν, Ὦ ἀνθρωπε, πολλην σοι χαριν οἰδα[7] της προς με τιμης και φιλομουσιας. οἱ μεν γαρ ἀλλοι, ἁμα τῳ κωδωνος ἀκουσαι,[8] ἀπιοντες οἰχονται. ὁ δε Τι λεγεις; ἐφη· ἠδη γαρ[9] ἐψοφηκεν;[10] εἰποντος δε αὐτου,[11] Εὖ σοι εἰη,[12] ἐφη, και ἀναστας[13] ἀπηλθε και αὐτος.[14]

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1. κειται, 'lies'; partic. κειμενος, προσ- 'near by'. 2. οἱ ἐνθαδε, lit. 'those there' = inhabitants. 3. See c. 15, 1, 8. 4. 'The bell, the one to do with (κατα) the sale of fish'. ὀψον is a vague word in Gk., meaning any non-cereal food other than meat; hence it was often used for fish. A bell rang here to announce the return of the fishermen. 5. 'Went away.' Note this irregular verb, ἐρχομαι, aor. ἠλθον. 6. 'As he approached', *present* partic. 7. Lit. 'I know gratitude—i.e. 'I feel gratitude for'—followed by gen. 8. 'Along with the hearing of the bell'—i.e. as soon as they heard the bell. ἀκουσαι is aor. infin., which, together with the neuter article το, makes a verbal noun in Gk., 'the hearing'. 9. γαρ is often difficult to translate and sometimes best omitted. It often explains words to be supplied—e.g. '(I ask) for . . .'. 10. Perfect tense. *Has* it rung? See next chapter. 11. 'Upon his saying (that it had).' An expression like this with a partic. is often put into the gen. case. It stands for "When he said . . ." It is equivalent to the abl. abs. in Latin. 12. "Good for you! (may it be)". 13. "Having stood up." Aor. partic. from ἀνιστημι. 14. See n. 13. in Κυων και δεσποτης.

VOCABULARY

ἀκουω, hear (acoustics) (takes gen. case).
ἁμα, along with, at the same time as.
ἀνιστημι, rise up.
ἀπερχομαι, go away.
διηγημα, story.
δυσκωφος, hard of hearing, deaf.
εἷς, one.
ἐνθαδε, here.
ἐπιδειξις, recital.
ἤδη, already.
ἤπειρος (*f*), mainland (Epirus, N.W. Greece).
καταλειπω, I leave behind (*aor.*, κατελιπον).
κιθαριζω, play the lyre.
κιθαρῳδος, singer, accompanying himself on the lyre
κωδων, bell.
οἶδα (*irreg.*), I know.
οἴχομαι, I am gone.
ὄψον, fish (see note).
ὀψοπωλια, fish-market.
παρεχω, provide.
πλαττω, invent.
πλειστος (superlative πολυς), most.
προσερχομαι, approach.
τεως, for a while.
τοιουτος, -αυτη, -ουτο, of such a kind.
φιλομουσια, love of music.
χαρις, thanks.
ψοφεω, ring, sound.

CHAPTER XII

THE VERB: PERFECT AND PLUPERFECT ACTIVE

THE perfect tense in Greek corresponds to our past tense preceded by the auxiliary 'have'. It expresses a *present* state resulting from a *past* act—e.g. τεθνηκε, is perfect: it means 'he has died', i.e. 'he is dead'. It must be remembered that the perfect tense views the action from the present only. If you have done any Latin, do not run away with the idea that the perfect (as in Latin) can serve to relate an action in the past. That is the aorist's job.

The perfect tense is formed by a sort of grammatical stutter, by putting in front of the verb the first letter of the verb, if it begins with a consonant, followed by the letter ε. Thus λυω, 'I loose', has the perfect λελυκα, and ποιεω has πεποιηκα. This is called 'reduplication', because it doubles the first letter. When the verb begins with an aspirated consonant—e.g. χορευω, φιλεω—the 'h' of the initial letter is dropped in reduplication, its unaspirated equivalent being substituted. Thus χορευω becomes κεχορευκα, φιλεω πεφιληκα, and θαυμαζω τεθαυμακα. Verbs beginning with a vowel lengthen it as they do in the case of an augment. Verbs beginning with two consonants (unless the second be ρ, λ, or ν) or a double consonant (ξ, ζ, ψ) prefix an ε instead of reduplicating—e.g. εὑρισκω, 'perfect'—ηὑρηκα

(Heureka ! " I've found it ! " as Archimedes said, when he jumped out of his bath). σπευδω, ' I hasten ', becomes ἐσπευκα, and ζωγρεω, ' I capture ', becomes ἐζωγρηκα.

PERFECT TENSE

λελυκα, I have loosened.
λελυκας, you (singular) have loosened.
λελυκε(ν), he (or she) has loosened.
λελυκαμεν, we have loosened.
λελυκατε, you (plur.) have loosened
λελυκασι(ν), they have loosened.

The participle from this form has a first declension ending in the feminine, but a third declension ending in the masculine and neuter.

PERFECT PARTICIPLE

Masc.		*Fem.*		*Neuter.*	
Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
N. λελυκως	-κοτες	λελυκυια	-αι	λελυκος	-κοτα
A. λελυκοτα	-κοτας	λελυκυιαν	-ας	λελυκος	-κοτα
G. λελυκοτος	-κοτων	λελυκυιας	-ων	λελυκοτος	-κοτων
D. λελυκοτι	-κοσι	λελυκυιᾳ	-αις	λελυκοτι	-κοσι

It describes, of course, a state resulting from a past action; thus λελυκως means ' having loosed '—i.e. ' being a deliverer ', and πεπωκως (from πινω, ' I drink ') really means ' having drunk and still feeling the effects of it '.

PLUPERFECT TENSE

There *is* another tense in the active, called the pluperfect. We are sure of your enthusiastic support when we counsel you *not* to learn this horror. It is included here in case you want at any time to refer to it. Although it means ' had ', and is the perfect tense viewed from the past, it does not occur with sufficient frequency in Greek to warrant your making a special study of it. It is a spluttering business, because it requires you to put an augment on top of a reduplication.

ἐπεπαιδευκη, I had trained.
ἐπεπαιδευκης, you (singular) had trained.
ἐπεπαιδευκει, he (or she) had trained.
ἐπεπαιδευκεμεν, we had trained.
ἐπεπαιδευκετε, you had trained (plur.).
ἐπεπαιδευκεσαν, they had trained.

The real meaning of the first person of this tense is, however, more like ' I used to be (someone's) ex-trainer '. The aorist is frequently used to translate the English ' had '.

EXERCISE. PERFECT TENSE

Translate :—

1. νενικηκαμεν τους πολεμιους. 2. ἐξωγρηκασι τον των 'Αθηναιων στρατηγον. 3. τι ποτε γεγονεν ἐν τῃ πολει ; 4. πολλακις τεθαυμακα τι θελεις τοιαυτα λεγων. 5. ἀποβεβληκας ἐν τῳ ποταμῳ παντα τα ἱματια. 6. τοις νενικηκοσιν αὐτος ὁ στρατηγος ἀγγελλει την νικην. 7. ἀκηκοατε ὁτι ὁ ῥητωρ

ὠφληκε την δικην ; 8. τεθνηκοτος του βασιλεως, καινον ἐχομεν ἡγεμονα. 9. ὁρω τας γυναικας τα προσωπα μεταβεβληκυιας. 10. τι κακον πεποιηκας τους πολεμιους ;

KEY TO EXERCISE

1. We have conquered the enemy. 2. They have captured the general of the Athenians. 3. Whatever has happened in the city? 4. I have often wondered what you mean (lit. wish) in saying such things. 5. You have lost all your clothes in the river. 6. The general himself is announcing the victory to those who have conquered. 7. Have you heard that the orator has lost his suit? 8. The king being dead, we have a new leader. 9. I see the women have changed their faces. 10. What harm have you done the enemy?

The Careless Talker

From Theophrastus's *Characters*.

Theophrastus was born in 370 B.C. at Eresus in Lesbos. He came to Athens, and studied philosophy, first under Plato and then under Aristotle, who persuaded him to change his name from Tyrtamus to Theophrastus (divinely eloquent). He became one of the Peripatetic School of philosophers, who derived their name from the practice of walking up and down as they taught in the Lyceum or the Garden, whose colonnades and porticoes provided a famous resort for all men of learning and culture all the world over. It must be remembered that the term ' philosophy ' embraced in those days nearly every branch of then existing knowledge, of which one of the most important was what we now term Science. Men of learning in those days seemed to take all knowledge in their stride. The vast mass of

accumulated knowledge which Aristotle, for instance, had at his fingers' ends is truly staggering. Theophrastus himself wrote two hundred works, and is said to have had two thousand pupils, when he eventually became President of the Lyceum. Among his pupils was Menander, who has been already quoted. The chief fame of Theophrastus rested on a Botanical Work in two volumes, in which he catalogued many kinds of plants. His other and better known extant work is called the Characters—a series of short sketches in which he delineates with wonderful artistry and humour various "types" of city life. Perhaps this literary form had its origin in an after-dinner game beginning with questions—What is Meanness? What is Cowardice etc.? Each sketch begins with a definition, and then proceeds to illustrate from real life the behaviour of the Mean Man, the Coward, and so on. Here is that well-known scourge of modern times, the spreader of false rumours. From the Characters of Theophrastus we are able to gather a good deal about contemporary Athenian life, and we shall see that the Athenian of more than 2000 years ago does not differ much from his modern counterpart in any country. Theophrastus died probably about 287 B.C.

ΛΟΓΟΠΟΙΙΑ

ἡ δε λογοποιια [1] ἐστι συνθεσις [2] ψευδων λογων και πραξεων ὡσπερ θελει ὁ λογοποιος. ὁ δε λογοποιος

1. λογοποιια, 'making of tales', 'manufacture of rumours.'. 2. Cf. 'synthesis', 'a putting together'.

τοιουτος [3] τις οἷος ἀπαντησας τῳ φιλῳ, εὐθυς καταβαλων το ἦθος [4] το ἐπι του προσωπου και μειδιασας, ἐρωτησαι 'Ποθεν συ; και Πως ἐχεις; [5] και 'Εχεις τι περι τουδε εἰπειν καινον;' [6] και οὐκ ἐασας ἀποκρινασθαι (to answer), εἰπειν 'Τι λεγεις; οὐδεν ἀκηκοας; [7] μελλω [8] σε εὐωχησειν καινων λογων.' και ἐστιν αὐτῳ ἡ στρατιωτης τις ἡ παις 'Αστειου του αὐλητου [9] ἡ Λυκων ὁ ἐργολαβος [10] ὃς παραγεγονεν ἐξ αὐτης της μαχης. ''Απο τουτου γαρ' φησιν 'ἀκηκοα.' αἱ μεν οὐν ἀναφοραι [11] των λογων τοιαυται εἰσιν αὐτῳ ὡν οὐδεις οἷος τ' ἐστιν [12] ἐπιλαβεσθαι (to lay hands on). λεγει δε ὁτι οὐτοι ἀγγελλουσιν ὡς

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3. τοιουτος . . . οἷος, 'of such a kind . . . as to'. Th.'s Characters are all based on this formula. Usually a string of infinitives follows. 4. See c. 3 and c. 10. Here it means the 'customary expression'. His face lights up when he sees a victim. 5. 'How *are* you?' but ancient, as well as modern Gk., used ἐχω. 6. Cf. A. R. Burn, *The Modern Greeks*, Nelson, 1944. "One finds also (i.e. in Modern Greece) what amuses the English reader of Greek Tragedy—the torrent of questions that welcomes each new arrival on the scene. Where do you come from? Where are you going to? What is your name? How old are you? What is your profession? Why have you come here? etc."; cf. also Acts 17, 21. 7. The perfect of ἀκουω, ἀκηκοα, is irregularly formed, though its endings are, of course, regular. 8. μελλω, 'I am going to', is usually followed in Gk by a fut. infin. 9. A son of the man who played in the regimental band would be *bound* to know—like the charwoman at the War Office! 10. 'A contractor'. A big man connected with the Ministry of Supply, who had just come from the Front Line (from the battle, αὐτης, itself). 11. ἀναφοραι. ἀνα + φερω = re-fer. His authorities, to which he refers. Always unget-at-able! 12. οἷος τ' εἰμι, a fixed expression = 'I am able'. 13. ὁ βασιλευς, the four-year-old son of Alexander, supported by the general Polysperchon. His claim to the throne and defeat of Cassander, son of the regent, would be as fantastic as it would be distasteful to Theophrastus and his friends.

Πολυσπερχων και ὁ βασιλευς[13] νενικηκε και Κασανδρον[14] ἐξωγρηκασιν. εἰποντος δε τινος[15] 'Συ δε ταυτα πιστευεις;' ὑπολαμβανει[16] ὁτι 'Γεγονε το πραγμα· παντες γαρ ἐν τῃ πολει βοωσι και συμφωνουσιν.[17] ὁ λογος ἐπεντεινει. ταὐτα[18] γαρ λεγουσι παντες περι της μαχης· πολυς ὁ ζωμος[19] γεγονε. σημειον[20] δε μοι τα προσωπα των ἐν τοις πραγμασιν.[21] ὁρω γαρ αὐτων παντων μεταβεβληκοτα.[22] παρακηκοα δε και παρα[23] τουτοις κρυπτομενον (is in hiding) τινα ἐν οἰκιᾳ ἠδη πεμπτην ἡμεραν,[24] ἡκοντα ἐκ Μακεδονιας, ὁς παντα ταυτα οἰδε. δει δ' αὐτον σε μονον εἰδεναι.'[25] πασι δε τοις ἐν τῃ πολει προσδεδραμηκε[26] λεγων.

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14. Cassander was in favour at Athens at the time. When Cassander was a young man Alexander is said to have banged Cassander's head against a wall, because he laughed at the Persian mode of prostration (see προσκυνεω, c. 8 and 11). 15. "Upon someone saying . . ." (see c. 11, Strabo, n. 11). Gen. abs. 16. See c. 11, Æsop, n. 22. 17. "All voice (the story) together." A symphony is an agreement of sound. 18. ταὐτα, Crasis (c. 8) for τα αὐτα, 'the same (things)'. Distinguish between the uses of αὐτος; ὁ αὐτος ἀνηρ, 'the same man', and ὁ ἀνηρ αὐτος, or αὐτος ὁ ανηρ, 'the man himself'. 19. 'There's been buckets of soup.' Lit. ζωμος, 'the gravy'—a slangy euphemism for 'bloodshed —has become (pf. of γιγνομαι) widespread, πολυς'. 20. Understand ἐστι. Lit. 'it's a sign (sema-phore) for me, their faces'—'I can see it in the faces'. 21. οἱ ἐν τοις πραγμασιν: those in affairs—'the high-ups'. 22. 'Having changed', here intrans., though the verb is usually trans. 23. παρα with dat. 'at the house of'. He is saying that a messenger from Macedonia with all this news has been locked up by the authorities, and deliberately kept incommunicado. 24. 'Already for the fifth day'; the expression is equivalent to πεντε ἡμερας, which expresses extent of time in the accus. case. 25. δει. Lit. 'It binds you alone to know'—i.e. It is necessary for you alone to know. 'Don't tell anyone else' is the talemonger's invariable injunction. 26. See c. 11, Æsop, n. 12, This is the perf. of προστρεχω, 'run up to'.

των τοιουτων ἀνθρωπων τεθαυμακα τι ποτε θελουσι λογοποιουντες. οὐ γαρ μονον ψευδη λεγουσιν ἀλλα και ἀλυσιτελη[27] πλαττουσι. πολλακις γαρ αὐτων οἱ μεν[28] ἐν τοις βαλανειοις[29] περιστασεις[30] ποιουντες τα ἱματια ἀποβεβληκασιν, οἱ δ'[28] ἐν τῃ στοᾳ[31] πεζομαχιᾳ και ναυμαχιᾳ νικωντες ἐρημους δικας ὠφληκασιν.[32] πανυ δη ταλαιπωρον ἐστιν αὐτων το ἐπιτηδευμα.[33]

VOCABULARY

ἀγγελλω, report.
ἀπανταω, meet.
ἀποβαλλω (*pf.* -βεβληκα), lose.
ἀποκρινομαι, answer.
Ἀστειος, an Athenian.
αὐλητης, -ου, flute-player.
βαλανειον (*n. pl.*), bath.
βασιλευς, -εως, king.
βοαω, shout, cry.
δικη, lawsuit.
ἐαω, allow.
εἰδεναι, *inf.* of οἰδα, know.
ἐπεντεινω, gain ground, spread.
ἐπιλαμβανομαι, catch hold of.
ἐπιτηδευμα, -ατος, way of life.

27. ἀ-, 'not', -λυσι, 'paying', -τελης, 'what is due'—unprofitable. 28. οἱ μεν, 'some' . . . οἱ δε, 'others'. See c. 11, Æsop, n. 29. 29. The baths were always the resort of idlers. 30. περιστασις, 'a standing round'—i.e. a crowd. While he assembles a crowd, someone gets away with his cloak. The clothes-stealer was a common nuisance at the baths. 31. ἡ στοα, 'the porch'. A well-known public place in Athens. It was decorated with frescoes, depicting the victories of the Athenians over the Persians at Marathon, etc. A school of philosophers meeting there gained the name Stoic; their professed indifference to pain gave us the adj. 'stoical'. 32. ὀφλισκανω (pf. ὠφληκα) ἐρημον δικην. Notice the ending of the adj. Some 2nd declens. adjs. have no separate fem. form. Lit. 'I lose an undefended suit'. To fail to turn up when one's case is called in the law-courts, and so let judgment go against one by default. Litigation was so frequent at Athens that any citizen had to be ready at any time to defend himself. The rumour-monger has become so engrossed in imaginary victories that he has forgotten his case. 33. 'Way of life.'

ἔρημος, -ον, deserted, of a law-suit at which one of the parties fails to appear (*der.* eremite).
ἐρωταω, ask (a question).
εὐθυς, immediately.
εὐωχεω, give a feast of.
ζωγρεω, take alive.
ἡ, either, or.
ἥκω, I have come—used as pf. of ἔρχομαι, come, go.
θαυμαζω, wonder.
ἱματιον, cloak.
καινος, -η, -ον, new.
Κασανδρος, son of Antipater, regent of Macedonia.
καταβαλλω, cast down, drop, relax.
κρυπτω, conceal.
Λυκων, business man at Athens.
μειδιαω, smile.
μαχη, battle.
ναυμαχια, sea-fight.
νικαω, conquer.
ὀφλισκανω (pf. ὠφληκα), lose.
παραγιγνομαι (pf. -γεγονα), come from.
παρακουω, hear on the side.
πεζομαχια, infantry battle.
πεμπτος, -η, -ον, fifth.
πιστευω, believe, trust.
ποθεν, whence?
πολλακις, often.
Πολυπερχων, a general.
πραγμα, -ατος, affair.
πραξις, -εως, deed.
προστρεχω, run up to.
πως, how?
ταλαιπωρος, -α, -ον, hard.
ψευδης, false.
ὡσπερ, just as.

The Cicada

Here is a simple little poem, of unknown authorship, to the τεττιξ, often wrongly translated 'grasshopper', that 'tick-ticks' or rather 'tet-tinks' all day, unseen among the asphodel, on any Greek hillside, especially at Pan's noon-time. Its metre is very simple—two short syllables, followed by three trochees, the last syllable being either long or short, e.g. 'How we | bless you, | dear cic | ada'—but the metre in English has an unfortunate resemblance to Hiawatha.

	Literal Translation.[1]
Μακαριζομεν σε τεττιξ	We bless you, cicada,
ὁτε δενδρεων ἐπ' ἀκρων	when on the tree tops
ὀλιγην δροσον πεπωκως	having drunk a little dew

[1] A verse translation is given in the key.

Literal Translation.

βασιλευς ὁπως ἀειδεις·	like a king you are singing;
σα γαρ ἐστι κεινα παντα,	For yours are those things all,
ὁποσα βλεπεις ἐν ἀγροις,	all that you see in the fields,
ὁποσα τρεφουσιν ὑλαι.	all that the woods nourish.
συ δε τιμιος βροτοισιν,	You are respected by mankind,
θερεος γλυκυς προφητης.	sweet prophet of summer.
φιλεουσι μεν σε Μουσαι,	The Muses love you,
φιλεει δε Φοιβος αὐτος,	and Phœbus himself loves you,
λιγυρην δ' ἐδωκεν οἰμην.	and he gave you a sweet voice.
το δε γηρας οὐ σε τειρει,	Old age doesn't wear you,
σοφε, γηγενης, φιλυμνε,	wise one, earth-born, music-lover,
ἀπαθης δ', ἀναιμοσαρκε,[3]	passionless, with bloodless flesh,
σχεδον εἰ θεοις ὁμοιος.	you are almost equal to the gods.

Edmund Blunden has translated the poem (*Oxford Book of Greek Verse in Translation*, p. 225), the end being as follows :—

> " Tiny philosopher,
> Earth-child, musician,
> The world, flesh, and devil,
> Accost you so little,
> That you might be a god."

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[3] Compound of αἱμα, 'blood' (anæmic, hæmorrhage) and σαρκ- root of σαρξ 'flesh' (sarcophagus, sarcology, etc.).

CHAPTER XIII

THIRD DECLENSION NOUNS (continued)

VOWEL STEMS, DIPHTHONGS AND IRREGULARS

1. The other main type of the 3rd declension consists of *vowel stems*, of which by far the commonest have the termination -σις. There are twelve in Chap. 3. How many can you remember? And what does the termination denote? E.g. διαγνωσις, ἀναλυσις, κρισις, ὑποθεσις, φθισις, στασις.

They are declined thus: πολις, *'city'* (*politics*).

	Sing.	*Plur.*
N.	πολις	πολεις (for ε-ες)
V.	πολι	
A.	πολιν	πολεις (for ε-ας)
G.	πολεως	πολεων
D.	πολει (for ε-ι)	πολεσι

Notice the accusative singular termination -ιν, the genitive singular -εως, the accusative plural the same as the nominative plural, and the uncontracted genitive plural.

Here are some examples. They are all feminine.

	Gen. sing.	*Eng.*	*Derivative*
ἡ πιστις	πιστεως	belief, trust, faith	—
τερψις	τερψεως	delight	Terpsichore
λυσις	λυσεως	a loosing, freeing	analysis
δυναμις	δυναμεως	power	dynamic dynamite dynamo

	Gen. sing.	*Eng.*	*Derivative*
φυσις	φυσεως	growing, evolution, nature	physics
ὑβρις	ὑβρεως	pride	hubris
μνησις	μνησεως	remembering, memory	amnesia, amnesty
ὀψις	ὀψεως	sight	Cyclops, optical
αἰσθησις	αἰσθησεως	perception	aesthetic
ταξις	ταξεως	arranging	syntax
στασις	στασεως	revolt	—

2. A few *masc. and fem.* nouns in -υς, and neuters in -υ are declined like πολις—e.g.

	Gen. sing.	*Eng.*	*Derivative*
πελεκυς	πελεκεως	axe	—
πρεσβυς	πρεσβεως	old man	presbyter
ἀστυ	ἀστεως	city	—

But others in -υς and -υ are declined with stem in -υ, e.g.

	Gen. sing.	*Eng.*	*Derivative*
ὑς	ὑος	pig	—
ἰχθυς	ἰχθυος	fish	Ichthyosaurus (lizard-fish)
δρυς	δρυος	oak	—
δακρυ	δακρυος	tear	—

Thus ἰχθυς and δακρυ are declined thus:—

	Sing.	*Plur.*	*Sing.*	*Plur.*
N.V.	ἰχθυς	ἰχθυες	δακρυ	δακρυα
Acc.	ἰχθυν	ἰχθυας or ἰχθυς	δακρυ	δακρυα
Gen.	ἰχθυος	ἰχθυων	δακρυος	δακρυων
Dat.	ἰχθυι	ἰχθυσι	δακρυι	δακρυσι

3. Many nouns ending in -ευς (' the man who ') are declined thus :—

Sing.	*Plur.*
N. βασιλευς (king)	N. βασιλης (note this—for ε -ες)
V. βασιλευ	
A. βασιλεα	A. βασιλεας (note that this does not contract)
G. βασιλεως	
D. βασιλει	G. βασιλεων
	D. βασιλευσι

Similarly, ἱππευς, horseman.
ἱερευς, priest.
γονευς, parent.
'Αχιλλευς, Achilles.
φονευς, murderer.

4. Nouns ending in -ης. They are really contracted, and are most easily learnt from the uncontracted forms—e.g. τριηρης (trireme), and many proper names, such as Δημοσθενης and Σωκρατης, the σ dropping out between two vowels and contraction resulting.

Sing.	*Plur.*	
N. τριηρης	N.V. τριηρεις	Δημοσθεν-ης
V. τριηρες	—	-ες
A. τριηρη (for ε-α)	A. τριηρεις	-η
G. τριηρους (for ε-ος)	G. τριηρων	-ους
D. τριηρει (for ε-ι)	D. τριηρεσι	-ει

(For rules of contraction, see c. 20.)

5. We now have left only some irregular nouns, but they are common. Here are a few that you will frequently meet :—

Nom.	*Eng.*	*Sing.*			*Plur.*			
		Acc.	*Gen.*	*Dat.*	*Nom.*	*Acc.*	*Gen.*	*Dat.*
αἰδως	sense of shame, modesty, respect	αἰδω	αἰδους	αἰδοι	—	—	—	—
ἠχω	echo	ἠχω	ἠχους	ἠχοι	—	—	—	—
ἡρως	hero	ἡρωα / ἡρω	ἡρωος	ἡρωι / ἡρῳ	ἡρωες	ἡρωας	ἡρωων	ἡρωσι
θριξ	hair	τριχα	τριχος	τριχι	τριχες	τριχας	τριχων	θριξι
ναυς	ship	ναυν	νεως	νηι	νηες	ναυς	νεων	ναυσι
βους	ox	βουν	βοος	βοι	βοες	βους	βοων	βουσι
ὑδωρ	water	ὑδωρ	ὑδατος	ὑδατι	ὑδατα	ὑδατα	ὑδατων	ὑδασι
γυνη	woman	γυναικα	γυναικος	γυναικι	γυναικες	γυναικας	γυν αικων	γυναιξι
Ζευς	Zeus	Δια	Διος	Διι	—	—	—	—
κυων	dog	κυνα	κυνος	κυνι	κυνες	κυνας	κυνων	κυσι

Translate :—

1. ἐπει ποταμοι εἰσι κενοι ὑδατος, οἱ ἰχθυες οὐ ζωσιν (live).

2. οἱ ἀγαθοι παιδες τῃ μητρι τερψιν φερουσιν, οἱ δε κακοι δακρυα.

3. ὁ βασιλευς ἐκελευσε τους ἱππεας σῳζειν παντας τους ὀϊας και τους αἰγας.

4. ἡ του Ἀχιλλεως ὑβρις ἐφερε μυρια κακα τοις Ἕλλησιν.

5. οἱ κυνες, ὡσπερ οἱ πρεσβεις, μαλιστα φιλουσι σιτον και ὑπνον.

Key

1. When rivers are empty of water, fish do not live.
2. Good children bring delight to their mother, but naughty ones tears.
3. The king ordered the cavalry to save all the sheep and goats.
4. The pride of Achilles brought a thousand woes to the Greeks.
5. Dogs, like old men, like especially food and sleep.

From Greek Writers

Translate :—

1. ἀνδρες [1] εἰσι πολις, οὐ τειχη [2] οὐδε νηες [3] ἀνδρων κεναι.

2. οἱ ἀμαθεις ὡσπερ ἐν πελαγει και νυκτι φερονται [4] ἐν τῳ βιῳ.

3. οἱ γονεις [5] και οἱ διδασκαλοι αἰδους [6] ἀξιοι εἰσιν.

4. παντ' ἐκ-καλυπτων ὁ χρονος εἰς το φως ἀγει.

Sophocles.

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1. Nom. plur. of ἀνηρ, c. 9. 4. 2. c. 10. 7. 3. c. 13. 5. 4. Pres. ind. pass. of φερω, 'I carry'. 5. c. 13. 3. 6. c. 13. 5.

A Strong Hairwash.

την κεφαλην βαπτων τις[7] ἀπωλεσε[8] τας τριχας[9]
αὐτας,[10]
και δασυς ὠν[11] λιαν ὠον ἁπας γεγονεν.[12]

Woman.

δεινη μεν ἁλκη κυματων θαλασσιων,
δειναι δε ποταμων και πυρος θερμου πνοαι,
δεινον δε πενια, δεινα δ' ἁλλα μυρια,
ἁλλ' οὐδεν οὑτω δεινον, ὡς γυνη, κακον.—Euripides.

Man.

ὁνηρ γαρ ἀνδρα και πολις σωζει πολιν.
ἁπασα δε χθων[13] ἀνδρι γενναιῳ πατρις.[14]

Two Fragments of Sappho (atticised).

Evening.

Ἑσπερε παντα φερων,[15] ὁσα[16] φαινολις ἐσκεδασ'[17]
ἠως,
φερεις ὁϊν, φερεις αἰγα,[18] φερεις ἁπο[19] μητερι παιδα.

Night.

Ἀστερες[20] μεν ἀμφι καλην σεληνην

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7. τις, indef. pron., v. 24. 8. ἀπωλεσε, 3rd sing. aor. ind. act. of ἀπολλυμι, 'destroy' or 'lose'. 9. c. 13. 5. 10. Reflexive 'themselves', c. 24. 11. ὠν, pres. part. of εἰμι, 'I am'. 12. γεγονε(ν), 3rd sing. strong perf. of γιγνομαι, 'has become'. 13. c. 10. 14. c. 9. 15. Pres. partic. of φερω. 16. ὁσα, c. 8 and 24, correlatives. 17. aor. of σκεδαννυμι, 'I scatter'. 18. c. 9. 19. ἁπο, usually a preposition, here equivalent to an adv. φερεις, ἁπο = ἁπο-φερεις, 'thou bringest back'. 20. This lovely fragment has only come down to us because it was quoted by an ancient commentator to explain a certain line of Homer

ἀψ [21] ἀποκρυπτουσι φαεινον εἰδος,
ὁπποτε πληθουσα μαλιστα λαμπει
γην ἐπι [22] πασαν.

Sappho lived in Lesbos c. 600 B.C. Of her many poems ('speech mixed with fire' says one ancient critic, 'a few, but roses' says another) only fragments remain. Her language has 'the simplicity of plain speech raised to the highest pitch of expressiveness,' says Dr. Bowra.

VOCABULARY

ἀγω, I bring, bear.
ἀλκη, -ης, might, strength.
ἀμαθης, -ες, unlearned, ignorant.
ἀμφι (*prep.*), around.
ἁπας, stronger form of πας.
ἀποκρυπτω, I hide (apocrypha, things hidden away, secret).
βαπτω, I wash (baptise), dye.
γενναιος, -α, -ον, noble.
δασυς, -εια -υ, shaggy.
δεινος (*adj.*), strange, terrible.
διδασκαλος, -ου, teacher (from διδασκω, I teach).
εἰδος, -ους, appearance.
ἐκ-καλυπτω, I uncover, reveal (Apocalypse = Revelation).
Ἑσπερος, -ου, Evening Star, Hesperus.
ἠως, dawn (Eothen).
θαλαασαιος, -ια, -ιον, of the sea (θαλαασα).
κεφαλη, -ης, head (brachycephalic).
λαμπω, I shine (lamp).
λιαν (*adv.*), very, exceedingly.
μαλιστα (*adv.*), especially, most, very much.
μυριοι, -αι, -α, 10,000, myriad, and so, countless.
ὀῖς (orig. ὀϝις, Lat. ovis), sheep.
ὁπποτε, whenever, (ὁποτε in Attic).
οὑτω, so (followed by an adj.), thus.

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about the stars under a full moon. The metre is Sapphic—her favourite one. The text here has been atticised. Sappho wrote in the Æolic dialect thus :—

Ἀστερες μεν ἀμφι καλαν σελανναν
ἀψ ἀποκρυπτοισαι φαεννον εἰδος
ὁπποτα πληθοισα μαλιστα λαμπῃ
γαν ἐπι παισαν

[21] ἀψ = ἀπο adv. as 19. [22] Order is ἐπι πασαν γην, 'over the whole earth', for use of ἐπι with acc., v. 22.

πελαγος, -ους, sea.
πενια, -ας, poverty.
πληθω, I am full (plethora).
πνοη, -ης, breath, blast.
σωζω, I save.
φαεινος, -α, -ον, bright.
φαινολις (*poet. adj.*), light-bringing.
φως (contr. for φαος), φωτος, light.
ὡσπερ, just as.

CHAPTER XIV

THE MIDDLE VOICE

Active and Passive

Most people are familiar with the active and passive voices in English. The active voice of the verb shows the subject as acting; and the same is true of Greek—e.g. The boy leads the dog, ὁ παις ἀγει τον κυνα; the passive voice shows the subject as acted upon—e.g. The dog is led by the boy, ὁ κυων ἀγεται ὑπο του παιδος.

Middle

Greek, however, has also a middle voice, in which, roughly speaking, the subject acts, directly or indirectly, upon itself. This occurs in several ways, of which the following are the most important :—

Reflexive. ἐνδυω (like the English 'endue'), I clothe another (active).

ἐνδυομαι, I clothe myself in . . . .

Indirect Reflexive. Far more common than this, however, is the middle voice, used in the sense of doing a thing for one's self, or in one's own interest.

E.g., φερω, I bring.

φερομαι, I bring for myself = I win.

μετοπεμπω, I send A after B.

μεταπεμπομαι, I send A after B to bring him back to me—I send for B.

Intransitive. Sometimes the middle represents an intransitive meaning of a transitive verb—e.g.

παυω τον ἱππον, I stop the horse.
ὁ ἱππος παυεται, the horse makes itself to stop —i.e. stops (intrans.).

Causative. Sometimes, too, the middle implies getting a thing done for one's self—having it done.

λυω, I free.
λυομαι, I get freed for myself = I ransom.
διδασκω, I teach.
διδασκομαι, I get (my son) taught.

Possessive. Occasionally the middle voice conveys the force of a possessive pronoun, so that—

λουω τους ποδας, I wash the feet (of others).
λουομαι τους ποδας, I wash my own feet.

Reciprocal. Often in the plural the middle voice implies a reciprocal reflexive pronoun—

ἀσπαζονται, they embrace one another.
διαλεγονται, they talk with one another.

Developed Meaning. In many verbs it will be found that the development of the meaning of the middle voice has in the long run led to a sense far removed from that of the active.

αἱρεω = αἱρω, I take.
αἱρεομαι = αἱρουμαι, I choose, elect, prefer.
γραφω, I write.
γραφομαι, I get someone's name entered on a list = I accuse.
δανειζω, I lend.

δανειζομαι, I get someone to lend to me = I borrow.

It is all a little frightening at first, but no one will expect you to deduce the sense of the middle from the active—so don't worry. As you learn more and more Greek verbs, you will see how the principle works out.

Deponent Verbs. Besides the above, however, there is a very large number of Greek verbs which are middle in their form but active in their meaning. These are called *deponent* verbs; the word means 'laying aside', and you may think of them as laying aside the meaning that is appropriate to their form (as middle), and hence as having acquired a new active meaning.

Here, then, are the forms. You will have to learn them carefully and be sure of them, so that you can recognize them again, as it is hardly possible to find a page of Greek in which they do not occur everywhere. The future is again formed by the addition of a single letter—the aorist and imperfect tenses must have their augment; we will leave the perfect until later.

MIDDLE VOICE

Present Tense

	Sing.	*Plur.*
1.	λυομαι	λυομεθα
2.	λυει or λυη	λυεσθε
3.	λυεται	λυονται

Infinitive λυεσθαι; participle λυομενος, -η, -ον.

Future Tense

1. λυσομαι	λυσομεθα
2. λυσει or λυσῃ	λυσεσθε
3. λυσεται	λυσονται

Infinitive λυσεσθαι; participle λυσομενος, -η, -ον.

Aorist Tense

1. ἐλυσαμην	ἐλυσαμεθα
2. ἐλυσω (originally ἐλυσαο)	ἐλυσασθε
3. ἐλυσατο	ἐλυσαντο

Infinitive λυσασθαι; participle λυσαμενος, -η, -ον.

Imperfect Tense

1. ἐλυομην	ἐλυομεθα
2. ἐλυου (originally ἐλυεο)	ἐλυεσθε
3. ἐλυετο	ἐλυοντο

THE WRATH OF ACHILLES—I

One of the literary wonders of the world is the *Iliad* of Homer. The *Iliad* is an epic poem dealing with the exploits of the Greeks before Troy. It is written in hexameters in 24 books of some 600 lines each. Standing at the very dawn of history, it nevertheless shows no crudity of form or thought, no uncertainty of touch, no barbarism. It is a technical masterpiece, illuminated by flashes of genius never surpassed. Who wrote it? Who was Homer? One or many? When was it written? Was it committed to writing by its composer, or composers? These are baffling questions, to which none can give a certain answer. You will very soon be able to read the actual Greek of Homer.

In the meanwhile, the piece of Greek below deals with some of the subject matter of the 1st Book of the *Iliad*. It has been specially written to give you practice in the forms of the Middle Voice.

The Greek leaders quarrel before Troy

Δεκα μεν ἐτη [1] ἐμαχοντο περι την Τροιαν οἱ Ἀχαιοι.[2] τῳ δε δεκατῳ ἡδη ἐτει [3] οὐτε εἰσεβιασαντο εἰς την πολιν, οὐτε κατεστρεψαντο τους Τρωας· ἡμυναντο γαρ ἀει αὐτους οἱ τ' ἀλλοι και [4] ὁ Ἕκτωρ. κακως [5] δε και [6] ἀλλως ἐγιγνετο τα των Ἀχαιων πραγματα· ὁ γαρ Ἀγαμεμνων και ὁ Ἀχιλλευς, ἡγεμονες ὀντες των Ἀχαιων, ὁμως διεφεροντο ἀλληλοις περι παρθενου τινος. ὁπως δε τουτο ἐγενετο, εὐθυς ἀκουσεσθε.[7]

Chryses' plan to recover his daughter

Χρυσης, ὁ του Ἀπολλωνος ἱερευς, οὑ [8] την θυγατερα ἑλησατο ὁ Ἀγαμεμνων, ἐπει βουλεται ἀνακομιζεσθαι την παρθενον, οὑτως βουλευεται.[9] 'αὐτος παρα [10] τους Ἀχαιους βησομαι,[7] πολλα και [11] καλα δωρα φερων. εἰ δε δεξονται τα ἐμα δωρα, οὐκ ἐστιν

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1. See c. 12, n. 25. 2. An early name for the fair-haired race, which, coming down from the north, joined with the Mediterranean peoples to form the Hellenes. 3. Dat. of time *at* which something occurs. 4. οἱ τ' ἀλλοι και. See c. 15, n. 24. 5. The adverhial ending is -ως; see also ἀλλως, φιλιως and αἰσχρως. 6. και often means 'also'. 7. Many active verbs have a future deponent; cf. βησομαι (βαινω) ληψομαι (λαμβανω). 8. οὑ. Notice the breathing carefully; not οὐ, hut οὑ, gen. of ὁς, 'whose'. 9. Don't confuse βουλευομαι ('plan') with βουλομαι ('wish'). 10. The meaning of this prep. depends on the case that follows. With the dat. it means 'along with'. Lines that are παρ' ἀλληλοις are 'alongside one another'. (Now you won't misspell it!) With the acc. it means 'to'. 11. Two adjs. with one noun must usually be coupled with 'and' in Gk.

ὁπως οὐ[12] λυσομαι την κορην. εἰ δ' αὐ μη[13] λυσουσιν αὐτην, συγε,[14] ὠ 'Απολλον, (ὡδε γαρ ἐλισσετο τον θεον) ἀποτεισει αὐτους.'

Agamemnon rejects Chryses' plea—

ὠ σχετλιοι 'Αχαιοι! δια τι οὐ φιλιως ἐδεξασθε τον γεροντα; αἰσχρως γαρ ἀπεωσασθε[15] αὐτον. παντων δε μαλιστα συγ', ὠ 'Αγαμεμνον. ποιοις λογοις ἀπεκρινω προς τον γεροντα! σκυθρωπος γαρ ἐφαινου τῃ ὀψει και εἰπας[16] τοιαδε —

'ἀρ' οὐκ[17] αἰσχυνει, ὠ γερον, τοιαυτα λεγων; ἡμεις γαρ οἱ 'Αχαιοι οὐ ματην μαχομεθα. εἰ τινα κορην ἐν τῃ μαχῃ φερομεθα, οὐποτε ἀποπεμπομεθα.'

—and dismisses him with threats, to the displeasure of Apollo

'Αλλ' οὐδε ἐβουλομην', ἀπεκρινατο ὁ γερωι, 'ἀνευ λυτρου κτησασθαι αὐτην· και δια τουτο ταυτα τα δωρα παρεσκευασαμην.'

'Ὁπως μη ἡμεις (see that we don't) αὐθις ληψομεθα[7] σε παρα ταις ναυσιν', ἐφη ὁ 'Αγαμεμνων. 'νυν μεν γαρ ὀλοφυρει, εἰτα δε οὐδεποτε παυσει ὀλοφυρομενος· τοιαυτα κακα πεισει.'

Ταυτ' ἀκουσας, ὠ 'Απολλον, πως οὐκ[18] ἠχθου και ὑπεσχου ἀποτεισεσθαι[19] τους 'Αχαιους;

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12. Lit. 'It is not how not . . .' a Gk. idiom for 'assuredly'. 13. Negative after εἰ is μη, not οὐ. 14. Emphatic for συ. 15. This word has a curious double augment. ἀπωθεω, ἀπεωσαμην, 'I thrust away from myself'. 'Osmosis', a scientific term derived from this verb, denotes the penetrating power of some liquids. 16. The 2nd person is irregular; εἰπας for εἰπες. 17. Are you *not* = Lat. *nonne*? ἀρα μη would mean—'You aren't ashamed, are you?' 18. Lit. 'How not?' a way of saying, 'Of course . . .' 19. Verbs of promising must always take a *future* infin. after them. They refer, of course, to the future.

VOCABULARY

αἰσχρος (*adv.* -ως), shameful.
αἰσχυνομαι, I am ashamed.
ἀλληλους, -ας, -α, one another.
ἄλλως (*adv.*), otherwise.
ἀμυνομαι, keep off from oneself.
ἀνακομιζομαι, get back for oneself.
ἄνευ (*gen.*), without.
ἀποπεμπομαι, send away from oneself.
ἀποτινομαι (*fut.* τεισομαι), get one to pay back = punish.
αὖ, αὖθις, again.
Ἀχαιος, Achæan.
ἀχθομαι, be vexed.
βαινω (*fut.* βησομαι), go.
βουλευομαι, plan.
βουλομαι, wish.
δεκα, ten.
δεκατος, tentb.
δεχομαι, receive.
διαφερομαι, differ, quarrel.
εἰσβιαζομαι, force one's way into.
εἶτα, tben.
ἱερευς, -εως, *m.* priest.
κακως (*adv.*), badly.
καταστρεφομαι, I overturn for myself = I subdue.
κταομαι, I get for myself.
λῃζομαι, win as booty.
λυομαι, I loose for myself, I ransom.
λισσομαι, I beseech.
λυτρον, -ου (*n.*), a ransom.
μαλιστα (*adv.*), most.
ματην (*adv.*), in vain.
μη, no, not.
ναυς, νεως, *f.* a ship.
ὀλοφυρομαι, bewail.
ὁμως, nevertheless.
ὁπως, bow.
οὔποτε, οὐδεποτε } never.
ὄψις, -εως, *f.* face.
παρασκευαζομαι, get ready for oneself, prepare.
παρθενος, -ου, *f.* maiden.
πασχω (*fut.* πεισομαι), suffer
παυομαι, stop (*intrans.*).
ποιος, -α, -ον, what sort of?
σκυθρωπος, -η, -ον, scowling.
σχετλιος, rasb, stubborn.
ὑπισχνουμαι (*aor.* ὑπεσχομην), promise.
φερομαι, take for oneself, win.
φημι (*aor.* ἐφη), say.
φιλιως (*adv.*), kindly
ὡδε, thus.

THE WRATH OF ACHILLES—II

Apollo's vengeance and the seer's advice

Οὕτως δε ὠργιζετο ὁ Ἀπολλων τοις Ἀχαιοις, ὡστε[1] πολλους νυκτωρ ἐξερχομενος διειργασατο.[2]

1. ὡστε. See. 11 Æsop. 11. 2. Notice an irreg. augment on -ἐργαζομαι, making the aor. -εἰργασαμην.

πολλαι δε ἐγενοντο αἱ πυραι[3] των ἀει[4] καιομενων.[5] τελος[6] δε ὁ Ἀχιλλευς, 'Οὐποτε φευξομεθα', ἐφη, 'τον θανατον, εἰ μη ἐρωτησομεν δια[7] μαντεως τινος τον θεον τι μεμφεται ἡμιν.'[8] ἐπειτα δε ὁ Καλχας (μαντις γαρ ἡν) ἐμαντευσατο τοιαδε —

'Συ δη, ὠ Ἀγαμεμνον, οὐτ' ἐδεξω τα δωρα, οὐτ' ἐλυσας την του ἱερεως θυγατερα. τοιγαρουν οὐδε ἀπωσει[9] τον λοιγον. εἰ δε ἀποπεμψει[9] αὐτην, παντα καλως εὐθυς ἐσται.'

The dispute between Achilles and Agamemnon

ἡχθετο οὐν ὁ Ἀγαμεμνων και ἀπεκρινατο —'Ἐπει λισσεσθε ἐμε παντες, την μεν του γεροντος παρθενον ἀποπεμψομαι, την δε Βρισηϊδα, την του Ἀχιλλεως κορην, ἀντι τησδε ληψομαι. ἀλλως γαρ το ἀθλον[10] ὁ[11] ἐν τῃ μαχῃ ἡνεγκαμην,[12] μονος των Ἀχαιων οὐχ ἑξω.'[13] προς ταυτα[14] ὁ Ἀχιλλευς, ἱσην ὀργην

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3. The invading Northerners burnt their dead, while the Mediterranean races buried theirs. 4. ἀει, 'from time to time'. There must have been a time when Apollo, who came with the Achæans, was a strange and fearful god to the Greeks. Then he is spoken of as the god who slays with 'the arrow that flieth by night'. Only when the Greeks got to know their Apollo better did they identify him with the sun and the arts. 5. καιω (*act.*), 'I burn'; καιομαι (*intrans.*), 'I burn'. Fut. καυσω, aor. ἑκαυσα; hence 'caustic'—encausticum—the purple ink used by Roman Emperors, which seemed to 'burn into' the paper; hence Fr. 'encre', Eng. 'ink'! 6. τελος is often used adverbially, 'at last'. 7. δια + gen. 'through', 'by means of'. 8. ἡμιν, 'us.' μεμφομαι takes the dat. 9. Be careful of, ἀπωσει (ἀπωθεομαι) and ἀποπεμψει; they are 2nd person, not 3rd. 10. What a pity that our word 'athletics' is so bound up with ἀθλον, a prize! 11. ὁ neuter relative pron.—not masc. 12. Irreg. aor. of φερομαι. 13. ἐχω becomes ἑξω in the future. Notice effect on οὐκ. 14. προς ταυτα, 'in reply to this'.

φαινων, εἶπεν, ' Ἆρ' ἀφαιρησει [15] με την ἐμην παρθενον; ἀλλα λεγω σοι τοδε· ἡμεις οὐχ ἑσπομεθα [16] μετα σου [17] Τροιανδε [18] των πολεμιων ἑνεκα [19] ἀλλὰ της ληΐδος, ὡστε εἰ ἀφαιρησει τηνδε, οὐκετι ἐγωγε ὑπερ σου βουλομαι μαχεσθαι. ὑμεις δε κακα πολλα πεισεσθε, ἀλλ' ἐγω ἀφεξομαι του πολεμου.'

Οὑτως δε, κατα [20] τον Ὅμηρον, ἠρξατο ἡ του Ἀχιλλεως μηνις.

VOCABULARY

ἆθλον, -ου (*n.*), prize.
ἀντι, prep. (*gen.*), instead of.
ἀπεχομαι, withhold oneself.
ἄρχομαι, begin.
ἀφαιρεομαι, take away from.
διεργαζομαι, kill.
ἑνεκα (*gen.*), for the sake of.
ἐξερχομαι, come out.
ἔπειτα, then.
ἑπομαι, follow.
καιομαι, I burn (*intrans.*).
ληΐς, -ιδος, *f.* booty.
λοιγος, plague, pestilence.
μαντις, -εως, *m.* seer.
μαντευομαι, to prophesy.
μεμφομαι (*dat.*), to blame.
μετα (*gen.*), with.
μηνις, -εως, *f.* wrath.
νυκτωρ (*adv.*), by night.
ὀργιζομαι, be angry.
οὐκετι, no longer.
πυρα, -ας, *f.* a pyre.
τελος (*adv.*), at last.
τοιγαρουν, therefore.
ὑμεις (*pron.*), you (*pl.*).
ὑπερ (*prep. gen.*), on behalf of.
φαινω, show.
φευγω (*f.* φευξομαι), flee.
Βρισηΐς, -ιδος, *f.* Briseïs, captive maid of Achilles.
Καλχας, -αντος, *m.* Calchas, a Greek prophet.

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15. ἀφαιρεομαι, takes two accusatives: (1) what you take away, (2) whom you take it from. 16. Aor. ἑπομαι. 17. μετα + gen., ' with '. 18. -δε is attached to a word to indicate direction towards it. Τροιανδε, to Troy. So Ἀθηνασδε = Ἀθηναζε, to Athens. 19. ἑνεκα, ' for the sake of ', always follows its gen. 20. κατα, ' according to '.

CHAPTER XV

THE PASSIVE VOICE

In the passive voice the subject is represented as acted upon—e.g.

ὁ παις παιδευεται—the boy is being trained. If the 'agent', by whom an action is performed. is mentioned, the word ὑπο ('by') precedes it, and it is put in the genitive case—e.g.

ὁ παις παιδευεται ὑπο του διδασκαλου.
The boy is being trained by the master.

Agent and Instrument. Distinguish carefully between the agent *by whom* a thing is done, and the instrument *with which* it is done. It was a secret agent *by whom* the plans were stolen (ὑπο + genitive), but a blunt instrument *with which* (simple dative) the murder was done. Remember an agent must *live*, as the insurance man said when he was kicked out.

Instrument.	ἡ θαλασσα ταρασσεται τοις ἀνεμοις. The sea is disturbed by the winds.
Agent.	ἡ θαλασσα ταρασσεται ὑπο του Ποσειδωνος. The sea is disturbed by Poseidon.

Tense Forms

It will occasion you much pleasure to know that you have already learnt the

Present Passive

Imperfect Passive

because these tenses are identical with the present middle and the imperfect middle. The passive forms, however, of the future and aorist are different from those of the middle.

Aorist

Sing.	*Plur.*
ἐλυθην	ἐλυθημεν
ἐλυθης	ἐλυθητε
ἐλυθη	ἐλυθησαν

Future

λυθησομαι	λυθησομεθα
λυθηση or -ει	λυθησεσθε
λυθησεται	λυθησονται

Note that -θη- is a characteristic sign of tenses peculiar to the passive, and that the endings of the aorist passive are like the endings of an *active* tense.

ORPHEUS AND EURYDICE.—I

● Ἦν[1] δε ποτε ἀοιδος[2] τις,[3] Ὀρφευς[4] ὀνοματι, ὁς

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1. Ἦν ' (*There*) *was* '. Gk. has no introductory word to correspond with the Eng. preparatory ' there '. 2. ἀοιδος, ' minstrel '. If you remember that α + ο = ω, you will see that this word is connected with ᾠδη = Eng. ' ode '. 3. τις, ' a certain '; the nearest thing the Gks. had to an indef. article. Do not confuse with the other τις τι, meaning ' who? what? or why? ' 4. Ὀρφευς. See the pretty song in *K. Henry VIII*, 3. 1. 3, " Orpheus with his lute. . . ." Also *Merchant of Venice*, 5. 1. 79. Orpheus was the reputed founder of a mysterious association which had members all over Ancient Greece. They had a secret ritual, and bound themselves to a certain way of life. They believed in

οὕτω [6] καλως ἐκιθαριζε [7] τῃ λυρᾳ, ὡστε παντα τα ζῳα και τα δενδρα και δη και [8] τα ὀρη εἵπετο αὐτῳ θαυμαζοντα. τουτου δε ἡ γυνη, ὡς ἐν τῳ κηπῳ περιπατει,[9] ὑπο δρακοντος [10] δακνεται· ἐπει δε οὐκ ἰατρευεται το ἕλκος,[11] τελος [12] ἀποθνῃσκει. ἀγεται τε ὑπο του Ἑρμου,[13] του ψυχοπομπου, εἰς Ἅιδου.[14] και τοιαυτα ὠλοφυρετο ὁ Ὀρφευς —

'Ὤμοι [15] ἐγω· δια τι [16] οὕτως, ὦ Εὐρυδικη, ὑπο δρακοντος ἐδηχθης; δια τι ὑφηρπασθης ἐμου; εἰ γαρ [17] και [18] ἐγωγε μετα σου ἐτρωθην, εἴπερ ἐξεστιν [20]

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original sin, purification, and the transmigration of souls. They eventually became connected with a similar brotherhood founded by Pythagoras. 6. οὕτω . . . ὡστε. 'So . . . that (as a result).' The clause introduced by ὡστε is called a consecutive clause, because it shows the consequence or result. 7. κιθαριζω, 'To play on the κιθαρα'—the word which became both 'zither' and 'guitar'. 8. και δη και, 'and what is more', is a phrase which adds something emphatic. 9. περιπατει. Aristotle founded a school of Peripatetic philosophers, who used to walk up and down the Lyceum at Athens while instructing their pupils. Hence 'peripatetic' means 'wandering' or 'itinerant'. 10. δρακων, 'dragon' or 'snake', is derived from the aor. part. of δερκομαι, 'look', and means 'the one with the piercing glance'. 11. ἕλκος, Latin *ulcus*; Eng. 'ulcer' and so 'wound'. 12. τελος used as an adv. 'at last'. 13. Ἑρμης, Hermes had many functions, being the god of merchants, travellers and thieves. He was also the official escort of the souls of the dead to Hades, ψυχοπομπος, a task which kept him very busy. 14. εἰς Ἅιδου. εἰς normally takes the accus. case, but sometimes the gen. follows εἰς, when the word 'house' is to be understood. Hades in Gk. is a person, not a place. He was the king of the underworld. So the Gks. talked of going to Hades's, just as we might talk of going to Woolworth's. 15. ὤμοι, 'alas'. This word is said to be the ancestor of the Eng. 'Ah me!' 16. δια τι, 'owing to what? = why?' although the word τι alone is frequently used in the sense of 'why'? 17. εἰ γαρ, these words, which do not here

ὀφεσι [19] δις δακνειν. νυν δε [21] σφοδρα βαρυνομαι τῳ σῳ πενθει· [22] τοιουτον δε ἁλγος ἐχω οἱου [23] οὐποτε ἀπαλλαχθησομαι.'

Τελος δε ἐβουλευετο αὐτος καταβαινειν εἰς Ἅιδου. 'Λυθησεται γαρ,' φησιν, 'ἡ Εὐρυδικη τῃ ἐμῃ λυρᾳ· θελχθησονται δε ταις ἐμαις ᾠδαις οἱ τε ἀλλοι [24] κατω θεοι και ὁ Πλουτων.' ὁπερ και ἐγενετο. δια βραχεος [25] γαρ οἱ μεν [26] νεκροι ἠναγκαζοντο

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hear their normal meanings, 'if' and 'for', are used in Gk. to introduce a wish for the past, now impossihle of fulfilment. They are to he translated 'Would that . . .' The aor. indic. which follows carries a meaning similar to the English pluperfect 'Would that I had been wounded'. 18. και frequently means 'also' as well as 'and'. 19. ὀφεσι. Compare ophicleide in an orchestra, derived from ὀφις, 'serpent', and κλεις, -δος, 'key'. 20. ἐξεστιν, an impersonal verb—i.e. one with no expressed subject—'(it) is possible'. 21. νυν δε, 'hut as it is'. 22. τῳ σῳ πενθει, lit. 'hy your grief', hut that is an idiomatic way of saying in Gk., 'hy my grief for you'. 23. οἱου, 'as' corresponds to τοιουτον, 'such'. The gen. is used to express 'from', the idea of separation contained in the verh. You will meet other instances of this. 24. οἱ τε ἀλλοι κατω θεοι και ὁ Πλουτων, 'The infernal gods and especially Pluto.' Notice this Gk. way of mentioning others first with the ohject of drawing attention to a single instance. This means literally 'Both (τε) the other gods below and Pluto'. Observe also how an adverh may he put in hetween an article and a noun, and liave the effect of an adjective. οἱ κατω θεοι, 'the gods helow'. So οἱ νυν στρατηγοι, 'present-day generals'. 25. δια βραχεος, 'in a short (time)': so, δια πολλου, 'after a long (interval)'. 26. μεν . . . δε, lit. 'on the one hand . . . on the other hand'. These words always stand second in their clauses. The Greeks loved to think of things as contrasted pairs. It is part of that mental halance which their philosophers thought so important. You will find it too clumsy to translate μεν and δε literally, and you may have to content yourself with simply 'hut' in the second half. But you should bear the meaning in mind.

ἐπακουειν, ὁ δὲ[26] κυων, ὁ Κερβερος,[27] κατειχετο του ὑλακτειν.[28]

VOCABULARY

ἀγω, lead, take, drive.
ἀναγκαζω, force, compel.
ἀπαλλαααω, rid, free.
ἀποθνῃσκω, die, be killed.
βαρυνω, weigh down.
δις, twice.
εἰπερ, if, in fact.
ἐπακουω, listen to.
Εὐρυδικη, -ης, Eurydice, wife of Orpheus.
θελγω, charm, soften.
ἰατρευω, cure, heal.
καταβαινω, go down.
κηπος, -ου (*m.*), garden.
νεκρος, -ου (*m.*), body, corpse.
νεκροι, the dead.
Πλουτων, -ωνος (*m.*), Pluto, god of the underworld.
Ποσειδων, -ωνος (*m.*), Poseidon, god of the sea, Neptune.
σος, -η, -ον (*poss. pron.*), your, (of one person).
σφοδρα, exceedingly, very.
τιτρωσκω (*aor. pass.* ἐτρωθην), I wound.
ὑπο (*gen.*), by (of the agent).
ὑφαρπαζω, snatch away from.
ὡς (*conj.*), as, when.

ORPHEUS AND EURYDICE.—II

Τελος δε εἰπεν ὁ Πλουτων ταδε —' και[1] ἡμεις τεγγομεθα τῃ σῃ λυπῃ· τοιγαρουν ληψει την γυναικα· εἰ δε βλεψεις ἐν τῃ ἀνοδῳ[2] προς την γυναικα, ἀφαιρεθησεται παλιν[3] ἀπο σου.' ἥσθη[4] δε τουτοις τοις

27. Κερβερος, Cerberus, the fearsome three-headed hound who guarded the gates of Hell, could only be appeased by giving him something to eat. Only thus was it possible to slip by him. Hence the phrase, ' A sop to Cerberus.' 28. του ὑλακτειν, ' from barking '. The article and the infin. is equivalent to a verbal noun in English ending in -ing. See note 23 for the gen.

1. Και, see note 18 above. 2. ἀνοδος, ' the road up '; cf. the anode and the kathode in electrolysis. 3. παλιν, ' back again '. A palindrome is a word or sentence that runs backward as well as forward—e.g. Adam's words of self-introduction to his wife : " Madam, I'm Adam." A famous Gk. palindrome is to be seen on many baptismal fonts; thus, ΝΙΨΟΝΑΝΟΜΗΜΑΤΑΜΗΜΟΝΑΝΟΨΙΝ = νιψον

λογοις ὁ Ὀρφευς και ἐξηλθον, ὁ μεν ἐμπροσθε κιθαριζων, ἡ δε ὀπισθεν ἑπομενη.

ὠ ματαιοι [5] ἀνθρωποι! ἀρ' ἀει νικηθησεσθε ὑπο του Ἐρωτος; [6] οὑτως και ὁ Ὀρφευς ἐν αὐτῃ τῃ ἐξοδῳ οὐ κατειχεν ἑαυτον, ἀλλα ποθῳ της γυναικος περιεβλεψεν. ἡ δε εὐθυς ἠφανισθη.[7]

και τουτῳ τῳ τροπῳ ὁ Ὀρφευς παλιν ἐχωρισθη της γυναικος.[8] ἀκουσαντες δε οἱ των Θρᾳκων νεανιαι, 'Οὐ δητα', ἐφασαν, 'συ μονος χωρισθησει της γυναικος· ἡμεις γαρ βουλομεθα μετεχειν της λυπης[9] μετα σου. αἱ δε γυναικες οἱκοι καταλειφθησονται.'

προς δε ταυτα [10] ὠργιζοντο αἱ γυναικες, λεγουσαι, ''Αρ' οὐ δεινον εἰ [11] ἀοιδου τινος ἑνεκα ἀει νοσφισθησομεθα των ἀνδρων;'

ὡστε προσεδραμον [12] προς τον Ὀρφεα και διεσπαραξαν αὐτου τα μελη·[13] ἡ δε κεφαλη ἐβληθη [14]

(aor. imper. of νιπτω, 'wash') ἀνομηματα ('sins', 'lawlessnesses', ἀ + νομος), μη μοναν (for μονην), ὀψιν ('not only ⟨my⟩ face'). 4. Aor. pass. from ἡδομαι. What is a 'hedonist'? 5. Adj. from ματην, c. 14. 6. Ἐρως, son of Aphrodite; the Gk. original of Cupid. Most Londoners call their favourite statue in Piccadilly Circus, Eeros, but the Greeks pronounced it E-rose. 6. περιεβλεψεν. The final -ι of περι does not give place to an augment, nor can it be elided. 7. From ἀ-φανιζω, 'to make to disappear'. The story is reminiscent of that of Lot's wife. 8. της γυναικος is called the gen. of separation—the case used when one person or thing is removed *from* another. Other examples occur here. See if you can find them. 9. της λυπης is called the partitive gen., where a part or share of the whole is involved. 10. προς ταυτα, see c. 14. 11. Is it not shameful that . . .? Notice the delicate Gk. εἰ ('if') instead of our blunter 'that'. 12. προσεδραμον, see c. 12, n. 26. 13. μελη, from μελος, 'a limb'; don't confuse with the other μελος, 'a melody'. 14. ἐβληθη, aor. pass. of βαλλω.

εἰς τον ποταμον. και μην [15] ὡς κατα τον ποταμον [16] ἐφερετο, ἀει ἡδεν ἡ κεφαλη ἡ τμηθεισα [17] πανυ καλῃ [18] δη τῃ φωνῃ.

VOCABULARY

ᾄδω, (ἀειδω), sing.
ἀπο (*gen.*), away from.
βαλλω (*aor. pass.* ἐβληθην), throw.
βλεπω, look.
δεινος, -η, -ον, terrible, strange.
δη, indeed, of course.
διασπαρασσω, tear in pieces.
ἐμπροσθε(ν) (*adv.*), before, in front.
ἡδομαι (*aor.* ἡσθην), I am pleased.
ἡμεις (*pers. pron.*), we.
καταλειπω, leave behind.
κεφαλη, -ης, *f.* head.
λαμβανω (*fut.* ληψομαι), get, take
μελος, -ους (*n.*), a limb.
μετα (*gen.*), with.
μετεχω, share in (takes *gen.*).
νοσφιζω, separate from.
ὀπισθε(ν) (*adv.*), behind.
πανυ (*adv.*), very, exceedingly.
περιβλεπω, look round.
τεγγω, melt, soften.
τμηθεις, -εισα, -εν (*aor. pass. ptcple.* from τεμνω), cut, severed.
χωριζω, separate, put apart.

LOVE AMONG THE ROSES

We do not know exactly who wrote the poem about the Cicada. It is one of a number of poems that used to be ascribed to a poet named Anacreon. It is almost certain, however, that these poems, of which the following is another example, were the products of a later imitator of Anacreon. Anacreon

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15. και μην, 'and lo!'. This phrase is often used to attract the attention of the reader or hearer to something fresh. 16. κατα τον ποταμον, 'down stream'. What is the opposite? See n 2. 17. τμηθεισα, fem. aor. ptcple. pass. from τέμνω, 'I cut'. 18. Lit. 'with the voice very beautiful'. This is called a predicative position of the adj., and is common in Gk. It has almost the effect of adding a further statement, 'which was very beautiful'.

himself was born at Teos, and wrote many love-poems. He was a friend of Polycrates, the tyrant of Samos, and of Hipparchus, who ruled at Athens. He is said to have died through being choked by a grapestone. The spurious poems have not the virtues of the master, though Cowley and Tom Moore, the Irish poet, translated them.

This poem will give you practice in the forms of the aorist passive and aorist passive participle.

Ἔρως ποτ' ἐν ῥοδοισι [1]
κοιμωμενην [2] μελιτταν [3]
οὐκ εἶδεν, ἀλλ' ἐτρωθη.
τον δακτυλον [4] δε δηχθεις [5]
της χειρος ὠλολυξε. [6]
δραμων δε και πετασθεις [7]
προς την καλην Κυθηρην, [8]
Ὀλωλα, [9] μητερ, εἶπεν,

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1. An extra ι is frequently added to the dative case in poetry. 2. κοιμα-ομενην, 'sleeping'. A κοιμητηριον (cemetery) is a sleeping-ground. 3. μελισσα, see 'The Ass,' c. 11. σσ and ττ are interchangeable in Gk., the difference being one of dialect. 4. 'In the finger.' The part of the body affected by a verb or an adj. is usually in the accus. case in Gk. This word means either 'finger' or 'toe'. There is a pretty Homeric epithet of the Dawn, ῥοδοδακτυλος, 'rosy-fingered'; cf. Pterodactyl. The foot, a dactyl, consisting of a long syllable and two short ones, was held to represent the joints of the finger. 5. Aor. pass. ptcple. from δακνω. See Orpheus 1. 6. Another onomatopœic word like ὀλοφυρομαι. 7. Tr. 'having flown', lit. 'spread wide his wings', from πετανυμι, 'to spread'. 8. A name for Venus, who was worshipped at the island of Cythera, off the south coast of Greece. 9. 'I am done for.' This perf. tense from ὀλλυμι, 'I destroy', is always used in an intrans. way in Gk. It always has this significance of being ruined or finished.

ὀλωλα, κἀποθνῃσκω.
ὀφις μ' ἐτυψε μικρος
πτερωτος, ὀν καλουσι
μελιτταν οἱ γεωργοι.
ἡ δ' εἰπεν, Εἰ το κεντρον [10]
πονει [11] το της μελιττης,
ποσον, δοκεις, πονουσιν,
Ἐρως, ὀσους [13] συ βαλλεις ; [12]

VOCABULARY

ὀλολυζω, cry aloud.
πτερωτος, winged.
καλεω, call.
δοκω, think
ποσος, -η, -ον, how much ?

PERFECT MIDDLE AND PASSIVE

Another tense whose forms are common to both middle and passive is the perfect. The endings, which are of great antiquity, are easy to learn: -μαι, -σαι, -ται, -μεθα, -σθε, -νται. As in the active perfect, the first syllable is reduplicated; if the word begins with a vowel, the vowel is lengthened for reduplication.

Agent. With the 3rd person singular and plural of the perfect passive, and the perfect passive participle the agent may be indicated by the dative case instead of ὑπο with the genitive.

E.g. λελυται σοι, He has been freed by you.

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10. See 11. Æsop. 15. 11. πονεω is used in two senses here: (*a*) 'hurt', (*b*) 'suffer'. 12. Besides 'throw', this verb means to strike 'with a missile'. 13. ὀσους, 'those whom', 'as many as'.

PERFECT MIDDLE AND PASSIVE

1. λελυμαι
2. λελυσαι
3. λελυται
1. λελυμεθα
2. λελυσθε
3. λελυνται

Participle λελυμενος, -η, -ον
Infinitve λελυσθάι

If, however, the verbal stem ends with a consonant instead of a vowel as in λυω, the perfect middle and passive become a little more complicated, because the final consonant causes modification of the endings. For instance, the perfect passive of πραττω is πεπραγ-μαι. If the 3rd person plural were like that of λυω, it would have to be πεπραγ-νται. But to a Greek γντ as a combination was an impossibility. Therefore they used in such cases the perfect participle, with εἰσι as an auxiliary.

These perfects with consonantal stems fall into five classes, according to the consonant modifying the ending. Below is a sample of each.

πραττω, do.	πειθω, persuade.
1. πεπραγμαι	1. πεπεισμαι
2. πεπραξαι	2. πεπεισαι
3. πεπρακται	3. πεπεισται
1. πεπραγμεθα	1. πεπεισμεθα
2. πεπραχθε	2. πεπεισθε
3. πεπραγμενοι εἰσιν	3. πεπεισμενοι εἰσιν
Infin. πεπραχθαι	Infin. πεπεισθαι
Ptcple. πεπραγμενος	Ptcple. πεπεισμενος

πεμπω, send.	ἀγγελλω, announce.
1. πεπεμμαι	1. ἠγγελμαι
2. πεπεμψαι	2. ἠγγελσαι
3. πεπεμπται	3. ἠγγελται
1. πεπεμμεθα	1. ἠγγελμεθα
2. πεπεμφθε	2. ἠγγελθε
3. πεπεμμενοι εἰσιν	3. ἠγγελμενοι εἰσιν
Infin. πεπεμφθαι	Inf. ἠγγελθαι
Ptcple. πεπεμμενος	Ptcple. ἠγγελμενος

φαινω, show.

1. πεφασμαι
2. πεφανσαι
3. πεφανται
1. πεφασμεθα
2. πεφανθε
3. πεφασμενοι εἰσιν

Infin. πεφανθαι
Ptcple. πεφασμενος

CHAPTER XVI

THE -μι VERBS

BABY says, " Me want some ". He does so because he has reached a definite stage in the development of his growing consciousness. First of all, when he was quite helpless, he was interested in action only in terms of its effect on ' me '. Gradually, however, he becomes aware of his own identity and individuality; passivity passes into activity, and in this second stage ' me ' (the only personal pronoun he has) actively wants something. This, however, is only a transitory stage. It is not long before imitation and possibly parental correction lead him to make the proper distinction between the pronoun as subject and the pronoun as object. But the persons have to be sorted out in Baby's mind first.

The same is roughly true of the infancy of the Greek language. In the prehistoric stage of the language's development there was probably only one voice and one tense. This consisted of the stem, indicating generally the nature of the verb's action, and endings, consisting of personal pronouns affected by external causes. Most probably the earliest endings ran thus :—

-μαι, me.
-σαι, you (cf. συ).
-ται, that one (cf. το).

But when baby Greek got to the second stage, distinguishing active from passive (the ' me-want-some ' stage), it used the endings it knew, only

slightly modified. In fact, the -μαι, -σαι, -ται endings became -μι, -σι, -τι, the former being kept for the passive or middle. Later the 1st person pronoun, ἐγω, came into use, and verbs in consequence acquired a new ending in -ω. This became by far the commonest ending, ousting in most verbs the old -μι ending. Yet even in Homer it can be seen that some verbs are wobbling uneasily between a -μι and an -ω termination, and by the time of the New Testament some of the most diehard μι's of the classical tradition have forsaken their old form. Even so does a language develop from age to age.

But some baby habits stick. And there stuck in the Greek language a number of verbs of the old -μι type, still lingering on from that second stage we have mentioned. They are all, as you would expect, transitive, with the exception of the two εἰμι(s), meaning 'I am' and 'I go', verbs so elemental in their meaning that it is hardly surprising that their endings are of great antiquity. It is generally true of all languages that the more simple in meaning the verb is, the more irregular are its forms, since they have had a longer passage of time to get knocked about in. Of course, the lapse of years had some effect, too, on the old -μι, -σι, -τι system, although it is still partly recognisable.

There are not many of these verbs, but, being of great antiquity, they are all the more important as their meanings are primary—e.g. I put, set, give, let go, show, say, etc. One can hardly open a page of Greek without coming across some part of either τιθημι or ἱστημι, especially in the aorist forms.

They are not easy, but if you wish to make any progress in Greek, you had better brace yourself to the effort of learning them, for you are hardly likely to make progress without.

They fall into four divisions according to the prevailing vowel, and there are also some odd ones, lying outside these categories : —

τιθημι, prevailing vowel—ε.
διδωμι, prevailing vowel—ο.
ἱστημι, prevailing vowel—α.
δεικνυμι, prevailing vowel—υ.

ACTIVE

	I place.	I give.	I set up.	I show.
	τιθημι	διδωμι	ἱστημι	δεικνυμι
Present.	1. τιθημι	διδωμι	ἱστημι	δεικνυμι
	2. τιθης	διδως	ἱστης	δεικνυς
	3. τιθησι	διδωσι	ἱστησι	δεικνυσι
	1. τιθεμεν	διδομεν	ἱσταμεν	δεικνυμεν
	2. τιθετε	διδοτε	ἱστατε	δεικνυτε
	3. τιθεασι	διδοασι	ἱστασι	δεικνυασι
Imperfect.	1. ἐτιθην	ἐδιδουν	ἱστην	ἐδεικνυν
	2. ἐτιθης	ἐδιδους	ἱστης	ἐδεικνυς
	3. ἐτιθη	ἐδιδου	ἱστη	ἐδεικνυ
	1. ἐτιθεμεν	ἐδιδομεν	ἱσταμεν	ἐδεικνυμεν
	2. ἐτιθετε	ἐδιδοτε	ἱστατε	ἐδεικνυτε
	3. ἐτιθεσαν	ἐδιδοσαν	ἱστασαν	ἐδεικνυσαν
Infin.	τιθεναι	διδοναι	ἱσταναι	δεικνυναι
Ptcple.	τιθεις	διδους	ἱστας	δεικνυς

MIDDLE AND PASSIVE

PRESENT.	1. τιθεμαι	διδομαι	ἱσταμαι	δεικνυμαι
	2. τιθεσαι	διδοσαι	ἱστασαι	δεικνυσαι
	3. τιθεται	διδοται	ἱσταται	δεικνυται
	1. τιθεμεθα	διδομεθα	ἱσταμεθα	δεικνυμεθα
	2. τιθεσθε	διδοσθε	ἱστασθε	δεικνυσθε
	3. τιθενται	διδονται	ἱστανται	δεικνυνται
IMPERFECT.	1. ἐτιθεμην	ἐδιδομην	ἱσταμην	ἐδεικνυμην
	2. ἐτιθεσο	ἐδιδοσο	ἱστασο	ἐδεικνυσο
	3. ἐτιθετο	ἐδιδοτο	ἱστατο	ἐδεικνυτο
	1. ἐτιθεμεθα	ἐδιδομεθα	ἱσταμεθα	ἐδεικνυμεθα
	2. ἐτιθεσθε	ἐδιδοσθε	ἱστασθε	ἐδεικνυσθε
	3. ἐτιθεντο	ἐδιδοντο	ἱσταντο	ἐδεικνυντο
INFIN.	τιθεσθαι	διδοσθαι	ἱστασθαι	δεικνυσθαι
PTCPLE.	τιθεμενος	διδομενος	ἱσταμενος	δεικνυμενος

NOTES ON THE CONJUGATION OF THE -μι VERBS

1. In the present and imperf. active the vowels are long in the singular, η, ω, η, ῡ, but short in the plural, ε, ο, α, ῠ.

2. The 3rd person sing. of the present -σι was originally made plural by adding -ν, making -νσι. α was prefixed to this ending, and the ν eventually disappeared. The α of -ασι coalesced with the α of the stem in ἱστημι, but it remained apart from ε, ο and υ in the other verbs.

3. In the imperf. the initial ι of ἱστημι becomes long by the augmentation.

4. Even τιθημι was beginning to lose its old -μι forms in classical times, and Greeks began to think of it as if it were τιθεω. The result is that the forms ἐτιθεις and ἐτιθει are quite common for the imperf. (see Contracted Verbs, c. 20). Similarly the imperf. of διδωμι should have been ἐδιδων, -ως, -ω, but that form had been replaced by ἐδιδουν, -ους, -ου, as if it came from a contracted verb, διδοω.

5. δυναμαι ('I am able') and ἐπισταμαι ('I understand'; the Greeks said 'over-stand', rather more sensibly!) are conjugated like ἱσταμαι, but generally have ἐδυνω and ἠπιστω instead of ἐδυνασο and ἠπισταso in the 2nd person sing. of the imperf.

EXERCISE ON THE -μι VERBS

Translate :—

1. τα προβατα οὐ δυναται φευγειν τον λυκον τον ἐρχομενον. 2. τι ἀφιης την ποιμνην, ὠ μισθωτε; 3. οὐκ ἐπισταμεθα την φωνην την του ἀλλου ποιμενος. 4. ὁ πατηρ μου ἐδεικνυ τα προβατα τοις παισι. 5. ὁ Ἀγαμεμνων ἱσταται ἡγεμων παντων των Ἑλληνων. 6. οἱ φευγοντες ἐδιδοσαν παντα τοις λυκοις. 7. δει σε ἀφιεναι τον ἰχθυν. 8. οὐ δυναμενοι ἀλλῳ τινι διδοναι τον χρυσον, ἀει ἀπετιθεσαν. 9. τῳ πολλα ἐχοντι πολλα πολλακις διδοται. 10. συντιθεντος τους νομους του ἡγεμονος, εἰδωλον ἱστατο ὑπο των πολιτων.

KEY TO EXERCISE

1. The sheep are unable to escape the wolf which is coming. 2. Why do you let go your flock, hireling? 3. We do not understand the voice of the other shepherd. 4. My father was showing the sheep to the boys. 5.

Agamemnon is being set up as leader of all the Greeks. 6. Those running away were giving everything to the wolves. 7. It is necessary that you let go the fish. 8. Not being able to give the gold to another person, they always used to put it away. 9. To him that has much, much is frequently given. 10. While the leader was putting together the laws (genitive absolute), an idol was being set up by the citizens.

This passage from St. John x. 11 illustrates the μι-verbs.

Ὁ ΑΓΑΘΟΣ ΠΟΙΜΗΝ

Ἐγω εἰμι ὁ [1] ποιμην ὁ καλος. ὁ ποιμην ὁ καλος την ψυχην αὐτου τιθησιν [2] ὑπερ των προβατων.

Ὁ μισθωτος και οὐκ ὢν [3] ποιμην, οὗ οὐκ ἐστι τα προβατα ἰδια,[4] θεωρει [5] τον λυκον ἐρχομενον, και ἀφιησι [6] τα προβατα και φευγει.

Και ὁ λυκος ἁρπαζει αὐτα και σκεδαννυσι [7] τα προβατα. ὁ δε μισθωτος φευγει, ὁτι [8] μισθωτος ἐστι, και οὐ μελει [9] αὐτῳ περι των προβατων.

Ἐγω εἰμι ὁ ποιμην ὁ καλος· και γιγνωσκω τα ἐμα,[10] και γιγνωσκομαι ὑπο των ἐμων, καθως γιγνωσκει με ὁ πατηρ, κἀγω γιγνωσκω τον πατερα, και την ψυχην μου τιθημι ὑπερ των προβατων.

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1. See c. 6. Only late Gk. permitted the article with the complement. 2. 'Puts', but throughout this passage in the sense of 'lays down'. 3. Pres. ptcple. of εἰμι, 'I am—being'. 4. See c. 11, n. 25, here 'private property'. 5. θεωρεω, 'I watch', gives us θεωρημα, 'something to be investigated', a theorem, and θεωρια, 'speculation', as opposed to 'practice'—i.e. theory. 6. 'Lets go.' ἱημι is one of the most important of the -μι verbs. It is conjugated like τιθημι. 7. See c. 13. The original New Testament uses a later and rarer word with this meaning. 8. This word means both 'that' and 'because'. 9. Impersonal verb, 'it does not concern him' = 'he has no care for'. 10. ἐμος, 'my', nearly always has the article in Gk.

Και ἀλλα προβατα ἐχω ἁ οὐκ ἐστιν ἐκ της αὐλης ταυτης· κἀκεινα δει με ἀγαγειν [11] και την φωνην μου ἀκουσονται, και γενησεται [12] μια [13] ποιμνη, εἰς ποιμην. δια τουτο ὁ πατηρ με ἀγαπᾷ [14] ὁτι ἐγω τιθημι την ψυχην μου ἱνα (in order that) παλιν λαβω (I may take) αὐτην.

Οὐδεις αἱρει [15] αὐτην ἀπ' ἐμου, ἀλλ' ἐγω τιθημι αὐτην ἀπ' ἐμαυτου. ἐξουσιαν [16] ἐχω θειναι αὐτην, και ἐξουσιαν ἐχω παλιν λαβειν αὐτην. ταυτην την ἐντολην ἐλαβον παρα του πατρος μου.

VOCABULARY

ἀγαπαω, I love.
αὐλη, -ης, fold, pen.
γιγνωσκω, realise, recognise.
ἐντολη, -ης, command.
ἐξουσια, -ας, power, permission.
καθως (*conj.*), just as.
λυκος, -ου, a wolf.
μισθωτος, a hired man, hired.
ποιμνη, -ης, a flock.
προβατα, -ων (*n. pl.*), sheep.
σκεδαννυμι, I scatter.

Literary Fragments

Single lines and fragments of lost plays are preserved for us in large numbers, because they have been quoted by other authors in their books. Very often the reason for their preservation is none other than that the author wishes to illustrate some sentiment, rare word, or unusual construction. They provide, however, a peep, tantalisingly narrow, into a vast treasure-house to which we cannot gain access.

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11. ἀγω, see c. 13. Aor., ἠγαγον; aor. inf., ἀγαγειν. 12. γενησομαι, fut. of γιγνομαι. 13. εἰς, see c. 11. Strabo (vocabulary), has fem. μια and neuter ἑν. 14. ἀγαπαω, see the noun, c. 7. 15. αἱρω, literally 'lift'; hence 'take away'. 16. ἐξουσια, the noun from ἐξεστι (see c. 15).

Jack of All Trades

1. πολλ' ἠπιστατο ἐργα, κακως δ' ἠπιστατο παντα.

From the Margites (the Madman), a mock-heroic poem, ascribed to Homer.

Time's Daughter, Justice

2. την τοι [1] Δικην λεγουσι παιδ' εἰναι χρονου.
δεικνυσι δ' ἡμων [2] ὁστις [3] ἐστ' ἠ μη [4] κακος.

1. A particle—a class of words in Gk. which indicate the tone in which a remark is made—it might be translated, 'I tell you'. 2. Gen. of ἡμεις, see c. 15. 3. Who? τις; asks the question, who?, but when the question is governed by a verh (δεικνυσι), τις may hecome ὁστις. 4. Here = οὐ.

Ruling Class

3. το τ' εὐγενες [1]
πολλην διδωσιν ἐλπιδ' ὡς [2] ἀρξουσι [3] γης.

1. εὐγενης means well-horn (cf. Eugene—eugenics). The neuter article and adj. often correspond to an abstract noun. Thus το εὐγενες, 'nohility', 'good hirth'. 2. ὡς, besides meaning 'as' or 'when', frequentiy means 'that'. 3. ἀρχω, 'I rule' (but remember ἀρχομαι, 'I hegin') is seen in Eng. in such words as arch-duke, arch-fiend. It is followed by the gen.

Tomorrow We'll Be Sober

4. ἠ γαρ Κυπρις [1] πεφυκε [2] τῳ σκοτῳ [3] φιλη
το φως [4] δ' ἀναγκην [5] προστιθησι σωφρονειν.[6]

1. The Cyprian—a name for Venus, who was worshipped at Cyprus. 2. There are many perfects of transitive verhs which are intrans. φυω means, 'I plant' or 'beget', but the intrans. πεφυκα means 'I have grown', or just 'I am'. 3. σκοτος (also σκοτια), 'darkness'. An old riddle used to run:—

"Scotland, how thee a double darkness mocks!
Thy name is σκοτια, and thy teacher (K)nox."

4. φως, 'light', φωσφορος (Phosphorus), the Morning Star, hrings the light. What is photography? 5. Necessity, see ἀναγκαιος, c. 6. 6. σωφρονειν, 'to he temperate', 'safe-minded'. σωφροσυνη was a great Gk. virtue.

Fatal Cleverness

5. το δ' ὠκυ [1] τουτο και το λαιψηρον [2] φρενων
εἰς συμφοραν [3] ἱστησι πολλα δη [4] βροτους.

1. ὠκυς, 'swift'; what, then, is το ὠκυ? 2. λαιψηρος, 'nimble'. 3. συμφορα, 'disaster'. 4. πολλα δη, 'oft, indeed'. The neuter plural frequently has an adverbial sense.

Time, the Healer

6. μελλων [1] ἰατρος και νοσῳ διδους χρονον
ἰασατ' [2] ἠδη μαλλον ἡ τεμνων [3] χροα.[4]

1. Besides meaning 'to intend', μελλω often means 'delay, linger'. 2. ἰαομαι = ἰατρευω. The aor. means 'has done so ere now' (ἠδη), and refers generally to all occasions—probably the earliest and truest use of the aor. 3. See τμηθεις, c. 15. 4. χρως, -ωτος (also χροος), *m.* flesh. Gk. surgery was perhaps more daring than successful. For instance, an attempt to remove a fish-bone by opening the larynx proved fatal. Plato considered that a doctor needed a course of oratory to persuade the patient to adopt the course of treatment which he recommended.

Fame

7. φημη [1] τον ἐσθλον [2] κἀν μυχῳ [3] δεικνυσι γης.

1. φημη, 'good report'. 2. ἐσθλος, 'good, worthy'. 3. μυχος, 'corner'. κἀν = και ἐν, 'even in'.

Necessity Knows No Law

8. προς την ἀναγκην οὐδ' Ἄρης [1] ἀνθισταται.[2]

1. Ares = Mars, god of war. 2. Stands against, opposes.

Women Good and Bad

9. ὁστις [1] δε πασας συντιθεις ψεγει [2] λογῳ
γυναικας ἑξης [3] σκαιος [4] ἐστι κοὐ σοφος·
πολλων γαρ οὐσων [5] την μεν [6] εὑρησεις κακην
την δ',[6] ὡσπερ αὐτη,[7] λημ' [8] ἐχουσαν εὐγενες.

1. Whoever. 2. ψεγω, 'blame'. 3. ἑξης, 'in order'—i.e. in a class. 4. Lit. left-handed; hence, 'silly'; cf.

gauche. 5. Gen. absolute, see c. 11. 'There being many.' 6. την μεν . . . την δε, 'the one . . . the other'. 7. As *she* is. 8. λημα, 'spirit'.

-MI VERBS—THE AORISTS

More important, perhaps, than the present tenses of the -μι verbs are the aorist systems linked with these words. These are difficult to understand, but they occur so frequently that it will amply repay you for your trouble to give them close attention. No aorist forms are given for the δεικνυμι verb, as they are quite regular—thus δεικνυμι has an aorist active ἐδειξα, future δειξω, aorist middle ἐδειξαμην, aorist passive ἐδειχθην, future passive δειχθησομαι, and so on.

Aorist Active. Note that in the singular τιθημι and διδωμι both form an aorist ending in -κα instead of in the usual -σα. In the plural it will be seen that the endings of these two verbs are like the endings of the imperfect tense—that is to say, they are 2nd aorist endings.

ἱστημι has two aorists: 1st and 2nd. The 1st is transitive, and means 'I set up'; the 2nd is intransitive, and means 'I stood'. The 1st aorist is quite regular, and goes like ἐχορευσα, but the 2nd aorist, whose endings you should carefully memorise, is, on account of its meaning, more important. In particular notice the infinitive and participle of this tense.

Aorist Middle. In the middle voice the aorists of τιθημι and διδωμι are 2nd aorists (with endings like their imperfects). These verbs have no 1st aorist middle. On the other hand, ἱστημι, while it

(*contd. p.* 160)

AORIST SYSTEM -μι VERBS

Active

	τιθημι.	διδωμι.	ἱστημι. (Trans.)	ἱστημι (Intrans.).
			1.	2.
Indicative.	1. ἔθηκα	ἔδωκα	ἔστησα	ἔστην
	2. ἔθηκας	ἔδωκας	ἔστησας	ἔστης
	3. ἔθηκε	ἔδωκε	ἔστησε	ἔστη
	1. ἔθεμεν	ἔδομεν	ἔστησαμεν	ἔστημεν
	2. ἔθετε	ἔδοτε	ἔστησατε	ἔστητε
	3. ἔθεσαν	ἔδοσαν	ἔστησαν	ἔστησαν
Infin.	θειναι	δουναι	στησαι	στηναι
Ptcple.	θεις, -εισα, -εν	δους, -ουσα, -ον	στησ-ας, στησασα στησαν	στας, στασα, σταν

Middle

	2nd Aorist Middle.	2nd Aorist Middle.	1st Aorist Middle.	2nd Aorist Middle, 'I bought'.
Indicative.	1. ἐθεμην	ἐδομην	ἐστησαμην	[ἐπριαμην *
	2. ἔθου	ἔδου	ἐστησω	ἔπριω
	3. ἔθετο	ἔδοτο	ἐστησατο	ἐπριατο
	1. ἐθεμεθα	ἐδομεθα	ἐστησαμεθα	ἐπριαμεθα
	2. ἔθεσθε	ἔδοσθε	ἐστησασθε	ἐπριασθε
	3. ἔθεντο	ἔδοντο	ἐστησαντο	ἐπριαντο
Infin.	θεσθαι	δοσθαι	στησασθαι	πριασθαι
Ptcple.	θεμενος, -η, -ον	δομενος, -η, -ον	στησαμενος, -η, -ον	πριαμενος, -η, -ον]

* *see p.* 160.

Passive

INDIC.	ἐτεθην, etc.	ἐδοθην, etc.	ἐσταθην, etc.
INFIN.	τεθηναι	δοθηναι	σταθηναι
PTCPLE.	τεθ-εις, -εισα, -εν	δοθ-εις, -εισα, -εν	σταθ-εις, -εισα, -εν

PERFECT

ἑστηκα (Intrans.)
' I stand '.

1.	2.
1. ἑστηκα	—
2. ἑστηκας	—
3. ἑστηκε	—
1. ἑστηκαμεν	ἑσταμεν
2. ἑστηκατε	ἑστατε
3. ἑστηκασι	ἑστασι
ἑστηκεναι	ἑσταναι
ἑστηκ-ως, -υια, -ος	ἑστ-ως, -ωσα, -ος

OTHER TENSES

Future :

Act.	θησω	δωσω	στησω
Mid.	θησομαι	δωσομαι	στησομαι
Pass.	τεθησομαι	δοθησομαι	σταθησομαι

(Infinitives of Future regularly formed.)

Perfect :

Act.	τεθηκα (Trans.)	δεδωκα (Trans.)	ἑστηκα (Intrans. ' I stand '.)
Ptcple.	τεθηκως, -υια, -ος	δεδωκως, -υια, -ος	ἑστηκως, -υια, -ος, or ἑστως, -ωσα, -ος.
Infin.	τεθηκεναι	δεδωκεναι	ἑστηκεναι, or ἑσταναι

has a 1st aorist middle ἐστησαμην (transitive, 'I set up for myself'), has no 2nd aorist middle. There *is* a verb, however, which goes like ἱστημι, which has got a 2nd aorist middle; the verb is 'I bought', ἐπριαμην, which has no present. It is included here to show you how such a tense goes.

Future. Futures exist in all voices, with regular endings.

Aorist Passive. Notice the short vowels ε, ο, α, preceding the characteristic θ of the aorist passive.

Perfect. While the perfects of τιθημι and διδωμι are regular and transitive, the perfect of ἱστημι is intransitive, and means 'I stand'. Another and shortened form of the plural is given, which is constantly used as an alternative in Gk.

EXERCISE. AORIST OF -μι VERBS

Translate :—

1. ἐφισταμεν τον δουλον ὡς παιδαγωγον των παιδων. 2. ἐδομεν πολυν χρυσον τοις δουλοις. 3. ἐπεστησαν τον Κυρον στρατηγον των Ἑλληνων. 4. ἐπεθηκε πολλας πληγας τοις κακοις παισι. 5. καλον θεις κλεπτειν, εἰτα κολαζεις τους ἁλισκομενους. 6. ἀπεθηκας τους τυρους εἰς τον ἀσκον. 7. ὁ Σωκρατης ἑστη πολυν χρονον ἀνευ ὑποδηματων. 8. οὐτε ἐπριατο ἱματια οὐτε ὑποδηματα. 9. παντα δοθησεται τοις μενουσι. 10. ἐφιετο ὡς ταχιστα ἀποδουναι παντα ἁ εἰχε.

KEY TO EXERCISE

1. We are appointing the slave as an attendant of the boys. 2. We gave much gold to the slaves. 3. They appointed Cyrus general of the Greeks. 4. He inflicted

many blows on the bad boys. 5. (After) laying it down as honourable to steal, then you punish those who are caught. 6. You put the cheeses away into the bag. 7. Socrates stood for a long time without sandals. 8. He bought neither clothes nor sandals. 9. Everything will be given to those who wait. 10. He made it his aim to give away as quickly as possible everything that he had.

SPARTAN EDUCATION

(Adapted from Xenophon's *Lacedæmonian Republic.*)

One of the best known of Athenian prose writers was Xenophon. Born about 430 B.C., as a young man he became a friend of Socrates, of whom he wrote some affectionate Memoirs. In 401 he joined the expedition of Cyrus, who was marching against his brother Artaxerxes, to wrest from him the throne of Persia. The death of Cyrus in the battle and the murder of the Greek generals by Persian treachery provided a chance for the young Xenophon to exhibit his leadership and skill by organizing the retreat of the famous Ten Thousand through the mountains of Armenia to the Euxine Sea, where they could take a vessel for Greece. We are indeed lucky to possess the exciting narrative of these adventures as told by the principal actor in the play, Xenophon himself, who in the *Anabasis* gives a thrilling log of all that happened to this mercenary army. On his return to Greece, he accepted service with the Spartans, and was exiled from Athens. The Spartans provided him with an estate, where he lived the next twenty years of his life as a country gentleman, writing of his military adventures,

political and educational theories, sporting books on hunting, horses, dogs, and so on. He was a firm admirer of the Spartans (Lacedæmonians) and particularly of their system of Education, which is here described in a piece, adapted from his *Spartan Constitution*. The rigorous discipline, hard training, scanty fare, and frequent floggings were all directed towards producing in the Spartans a military race of invincible soldiers. The educational theory underlying such training was not altogether unknown in some of our public schools in the last century. It failed, of course, as more recently it has failed in National Socialist Germany. History has yet to produce an example of the success of this brutal form of specialized training.

Ἐγω μεντοι βουλομαι την παιδειαν των τ' ἀλλων και των Λακεδαιμονιων σαφηνισαι. οἱ μεν γαρ ἀλλοι ἐπει ταχιστα [1] οἱ παιδες τα λεγομενα [2] συνιασιν, εὐθυς μεν ἐπ' αὐτοις παιδαγωγους [3] θεραποντας ἐφιστασιν, εὐθυς δε πεμπουσιν εἰς διδασκαλων,[4] μαθησομενους [5] και γραμματα και μουσικην [6] και τα ἐν παλαιστρᾳ.

1. 'When quickest', 'as soon as'. 2. 'The things said'—i.e. what is said to the child. 3. The παιδαγωγος ('pedagogue') was a slave who, at Athens, took the child to and from school and exercised a strict supervision over his habits and manners. 4. Why gen.? See c. 14. 5. Lit. 'about to learn'. The future part. is often used to indicate a purpose—'in order to learn.' 6. This word has a wider significance than our word 'music'. It comprises much of what we should class nowadays as Literature. The Gks., and particularly Plato, laid equal stress in their education on the training of the body (what happened in the gymnasium—τα ἐν παλαιστρᾳ) and the training of the mind with literature. Thus they aspired to produce the balanced man.

προς δε τουτοις [7] των παιδων ποδας μεν ὑποδημασιν [8] ἀπαλυνουσι, σωματα δε ἱματιων μεταβολαις διαθρυπτουσι· σιτου γε μην αὐτοις γαστερα [9] μετρον νομιζουσιν. ὁ δε Λυκουργος,[10] ἀντι μεν του ἰδια ἑκαστον παιδαγωγους δουλους ἐφισταναι,[11] ἀνδρα ἐπεστησε [12] κρατειν αὐτων ἐξ ὡνπερ [13] αἱ μεγισται ἀρχαι καθισταντται, ὃς δη και παιδονομος καλειται. οὑτος δε κατεστη [14] κυριος ὡστε ἀθροιζειν τους παιδας, και, εἱ τις ῥᾳδιουργει, ἰσχυρως κολαζειν. ἐδωκε δ' αὐτῳ και ὁ Λυκουργος των ἡβωντων [15] μαστιγοφορους, οἱτινες τιμωρησονται [16] τους παιδας ἀντι γε

7. 'In addition to this.' 8. Socrates used habitually to go about without sandals, even in the depth of winter. 9. 'They consider their belly the measure of their food'—i.e. they give the children as much as they can eat. 10. Lycurgus—the almost legendary founder of the Spartan Constitution. The Greeks liked attaching their laws to the name of some person, but we are not sure that there ever was such a person as Lycurgus, whose name suggests a tribal wolf-god. 11. 'Instead of each one setting up. . . .' το with the infin. is equivalent to a verbal noun (or gerund) in English, ending in -ing. The subject of this infin. is often put into the *accusative* case, as here ἑκαστον. 12. First aor. active from ἐφιστημι, 'appoint'. The passive and intrans. aor. from καθιστημι, seen below, are used as the passive of the verb 'to appoint'. 13. The highest offices were not open to all those who lived in Sparta. Only pure-blooded Spartans could have such a privilege. The Perioeci 'dwellers round about' had few rights, and the Helots, the serf population, none at all. 14. He was set up (intrans. aor.), κυριος, with authority. 15. οἱ ἡβωντες, the Youths' class, some of whom had responsibility in the training and supervision of the younger boys. ἡβη, youth; cf. Hebe, the personification of Youth, who acted as wine-bearer to the gods. 16. ὁστις + the future indic., lit. 'who shall punish . . .', is often used as a purpose clause = in order to punish. What other way have you already had of expressing purpose? See note 5 above. Severe floggings were administered as part of a system intended to toughen the boys.

μην του ἀπαλυνειν τους ποδας ὑποδημασιν, ἀει ἐφιετο[17] ἀνυποδησιᾳ κρατυνειν. και ἀντι γε του τοις ἱματιοις διαθρυπτεσθαι, ἐνομισεν ἑνι ἱματιῳ δι' ἐτους προσεθιζεσθαι, ὡς οὑτως βελτιον παρασκευαζομενος προς ψυχη[18] και προς θαλπη. σιτον γε μην ἐκελευσε δουναι[19] τοσουτον ὡστε[20] ὑπο πλησμονης μεν μηποτε βαρυνεσθαι, του δε ἐνδεεστερως ἐχειν μη ἀπειρως ἐχειν.[21] ὡς δε μη ὑπο λιμου ἀγαν πιεζοιντο,[22] ἀπραγμονως μεν αὐτοις οὐκ ἐδωκε[23] λαμβανειν τον ὀψον,[24] κλεπτειν δ' ἐφηκεν ἐστιν ἁ[25] τῳ λιμῳ ἐπικουρουντας. ἐρει δ' οὐν τις — τι[26] δητα, εἰπερ το κλεπτειν ἀγαθον ἐνομιζε, πολλας πληγας ἐπεθηκε τῳ ἁλισκομενῳ ;[27] ὁτι, φημι ἐγω, και τἀλλα[28] ὁσα ἀνθρω-

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17. ἐφιετο, imperf. mid. of ἐφιημι, 'he made it his aim'. 18. Plural of ψυχος—cold spells. Don't confuse with ψυχη. 'life', 'soul'. etc. 19. 'He gave orders to give—i.e. that they (subject unexpressed) should give. 20. Such a quantity as . . . 21. ἐχω with an adv. is equivalent to εἰμι with an adj. Xenophon is very fond of this construction, and uses it twice here, 'as not to he without experience of being in want'. 22. 'In order that they should not be pinched hy hunger.' This is a final clause of purpose, the third different way you have had of expressing such an idea in this same piece. It is here used with the optative mood, concerning which you should be well content for the present to remain in blissful ignorance. 23. Here used in the sense of 'granted'. 24. Their 'extra' over and above their plain rations. Spartan fare was plain to the point of being nasty. A visitor who tasted the famous Spartan hlack hroth is said to have ohserved that he did not wonder that the Spartans were not afraid to die, if such was the only food they had to live on. 25. ἐστιν ἁ, two words used together in Gk., lit. 'there are things which'—an equivalent for 'some things', the ohject of κλεπτειν. 26. Notice these two uses of τις. The fiist is an indef., 'someone,' but the second, in view of the mark ; at the end, a question, 'Why'? 27. 'The one caught.' They advised them to steal if they were hungry, hut

ποι διδασκουσι, κολαζουσι τον μη καλως ὑπηρετουντα. κἀκεινοι[29] οὐν τους ἁλισκομενους ὡς κακως κλεπτοντας τιμωρουνται. και καλον θεις[30] ὡς πλειστους[31] ἁρπασαι τυρους παρ' Ὀρθιας,[32] εἰτα μαστιγουν[33] τουτους ἁλλοις ἐπεταξε. βελτιον[34] γαρ ἐστιν, ὡς φασιν, ὀλιγον χρονον ἁλγησαντα,[35] πολυν χρονον εὐδοκιμουντα εὐφραινεσθαι.

VOCABULARY

ἄγαν, too much, excessively.
ἀθροιζω, gather, muster.
ἁλγεω, grieve, feel pain.
ἁλισκομαι, be caught.
ἀνυποδησια, -ας, a going barefoot.
ἁπαλυνω, soften.
ἄπειρος, without experience.
ἀπραγμονως, without trouble.
ἀρχη, office, rule.
βελτιων, -ον, better.
γε μην, yet, nevertheless.
δητα, indeed.
διαθρυπτω, pamper (lit. break down).
διδασκω, teach.
ἑκαστος, -η, -ον, each.
ἐνδεεστερος, -α, -ον, comparative ἐνδης, c. 9.
ἐπικουρεω, help against.
ἐπιτασσω, give orders to.
ἐπιτιθημι, put upon, inflict.
ἐρω, *fut.* of λεγω.
εὐδοκιμεω, have a good reputation.

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punished them for being caught. 28. τἆλλα = τα ἁλλα, 'as regards the other things'; this neuter plural is in the accus., acc. of reference. 29. κἀκεινοι = και ἐκεινοι, they *too*. 30. θεις τιθημι is often used in the sense of 'reckon' or 'deem'. Here the ptcple. has the force of although: 'Although having deemed it honourable.' 31. 'As many as possible.' 32. At the altar of Artemis Orthia, boys underwent endurance tests in being whipped. Some even died under the ordeal. From this passage it would appear that as a test of their cunning boys had to steal the sacrificial cheeses from her altar. 33. Infinit., 'to whip'. 34. Neuter of βελτιων, the comparative degree of ἀγαθος. 35. ἁλγησαντα is accus., agreeing with 'one' understood, and subject of εὐφραινεσθαι. 'It is better, as they say, for one having suffered a short time (acc.) to enjoy having a good reputation for a long time.' This is called the accus. and infin. construction, and corresponds to a noun clause in English.

εὐφραινομαι, enjoy.
ἐφιημι (*act.*), command, (*mid.*) make it one's aim.
ἐφιστημι, set up, appoint.
ἡβαω, be youthful.
θαλπος, -ους (*n.*), heat.
θεραπων, -οντος (*m.*), attendant.
ἰδιᾳ (*adv.*), privately.
ἰσχυρος, -α, -ον, violent.
καθιστημι, appoint (*pass.* and *intrans.* tense, be appointed).
καλεω, call.
κολαζω, punish.
κρατυνω, make strong.
κυριος, -α, -ον, with authority.
Λακεδαιμονιος, Lacedæmonian, Spartan.
λιμος, -ου (*m.*), hunger.
Λυκουργος, Lycurgus.
μανθανω, μαθησομαι, learn.
μαστιγοφορος, -ου (*m.*), whip-bearer.
μαστιγοω, I whip.
μεντοι, however.
μεταβολη, -ης (*f.*), change.
μουσικη, -ης (*f.*), music, literature.
ὀλιγος, -η, -ον, small, little.
Ὀρθια, -ας (*f.*), Orthia, name of Artemis.
παιδαγωγος, -ου (*m.*), slave-tutor.
παιδεια, -ας (*f.*), education.
παιδονομος, -ου (*m.*), educational supervisor.
παλαιστρα, -ας (*f.*), gymnasium.
πεμπω, send.
πιεζω, press, pinch.
πληγη, -ης (*f.*), blow, lash.
πλησμονη, -ης (*f.*), fullness, satiety.
προς + *dat.*, in addition to.
προσεθιζομαι (*mid.*), accustom oneself.
ῥᾳδιουργεω, take it easy.
σαφηνιζω, explain, make clear.
συνιημι, understand.
ταχιστα (*superlative adv.*), soonest, most quickly.
τιμωρεομαι, punish.
τυρος, -ου (*m.*), cheese.
ὑποδημα, -ατος (*n.*), sandal.
ὑπηρετεω, serve.
ψυχος, -ους (*n.*), cold.

CHAPTER XVII

MORE -μι VERBS

Compounds.

1. You have already seen the -μι verbs in action, and you may have noticed that they seem to appear more in the form of compounds than as simple verbs. In this connection it is well to bear in mind that a preposition in front of a μι- verb changes in appearance a good deal as the verb changes. For example, κατα plus ἱστημι = καθιστημι, and since the 2nd aorist participle of ἱστημι is στας, that of καθιστημι is καταστας. The 2nd aorist indicative similarly is κατα plus ἐστην = κατεστην, while the perfect, κατα plus ἑστηκα, gives us καθεστηκα. These compound forms are very common indeed.

2. Like τιθημι is ἱημι ('I let go'). For clarity this is given as a simple verb, but a good many of its tenses are only to be found in Greek literature in compounds. As its correspondence with τιθημι is almost exact, it will be sufficient to give the 1st person singular only of each tense.

I. ἱημι, 'I let go.'

Active.

Present: ἱημι, etc., but 3rd person plural, ἱασι, not ἱεασι.

Imperfect: ἱην, but 2nd and 3rd singular always ἱεις, ἱει.

Infinitive: ἱεναι.

Participle: ἱεις.

Middle and Passive

Present : ιεμαι, etc., regular like τιθεμαι.
Imperfect : ιεμην, etc.
Infinitive : ιεσθαι.
Participle : ιεμενος.

AORIST SYSTEM

Active.

1st Aorist : ἡκα, ἡκας, ἡκε, ἡκαμεν, ἡκατε, ἡκαν.
2nd Aorist : No singular, εἱμεν, εἱτε, εἱσαν.
Infinitive : εἱναι.
Participle : εἱς.

Middle.

1st Aorist : ἡκαμην, etc.
2nd Aorist : εἱμην, εἱσο, εἱτο, εἱμεθα, εἱσθε, εἱντο.
Infinitive : ἑσθαι.
Participle : ἑμενος.

Passive.

Aorist : εἱθην.
Infinitive : ἑθηναι.
Participle : ἑθεις.

OTHER TENSES

Active. Future : -ἡσω. Perfect : εἱκα.
Middle. Future : -ἡσομαι.
Passive. Future : -ἑθησομαι.

3. There are no verbs resembling διδωμι.

4. A number of verbs resemble δεικνυμι, such as ἀπολλυμι (' destroy '), ζευγνυμι (' yoke '), ὀμνυμι (' swear '), σκεδαννυμι (' scatter '), ἀνοιγνυμι (' open '), and μειγνυμι (' mix '). All these, however, resemble δεικνυμι only in the present and imperfect tenses, the aorist and the other tenses being quite regular.

5. The two εἰμι's ('I am' and 'I go') are obviously of great importance. They are like twins who, upon first acquaintance, appear to be indistinguishable, but when you become intimate with them you so readily recognize their peculiar features that you wonder how confusion was possible. There is no aorist or perfect of εἰμι ('I am') because of its meaning. εἰμι ('I go') has a future sense, and is usually employed as the future of ἐρχομαι. For the aorist ἠλθον is used, and for the perfect ἡκω ('I have come'), conjugated like χορευω.

II. (*a*) εἰμι, 'I am.'

	Present.	Future.	Imperfect.
1.	εἰμι	ἐσομαι	ἠν or ἡ
2.	εἰ	ἐσῃ or ἐσει	ἠσθα
3.	ἐστι	ἐσται	ἠν
1.	ἐσμεν	ἐσομεθα	ἠμεν
2.	ἐστε	ἐσεσθε	ἠτε
3.	εἰσι	ἐσονται	ἠσαν
Infinitive:	εἰναι	ἐσεσθαι	—
Participle:	ὠν, οὐσα, ὀν	ἐσομενος	—

(*b*) εἰμι, 'I go.'

	Present.	Imperfect.
1.	εἰμι	ἠα or ἠειν
2.	εἰ	ἠεισθα
3.	εἰσι	ἠει
1.	ἰμεν	ἠμεν or ἠειμεν
2.	ἰτε	ἠτε or ἠειτε
3.	ἰασι	ἠσαν or ἠεσαν

Infinitive :	ἰεναι	—
Participle :	ἰων, ἰουσα, ἰον	—

6. φημι (' I say '), though in some respects resembling ἱστημι, must be considered an irregular verb. Notice in particular that the participle which you would expect, φας φασα φαν, is not used in Attic Prose, its place being usually taken by φασκων.

III. φημι, ' I say.'

	Present.	Imperfect.
1.	φημι	ἐφην
2.	φῃς	ἐφησθα
3.	φησι	ἐφη
1.	φαμεν	ἐφαμεν
2.	φατε	ἐφατε
3.	φασι	ἐφασαν

Infinitive :	φαναι	Future :	φησω
Participle :	φασκων, -ουσα, -ον	Aorist (very rare : usually imperfect) :	ἐφησα.

Homer has some middle forms of φημι used in the same sense as the active : Infinitive φασθαι, participle φαμενος, imperfect ἐφαμην, and, especially, 3rd person ἐφατο or φατο.

7. καθημαι (' I sit ') and κειμαι (' I lie ' or ' I am placed ', used as the passive of τιθημι) are perfect passives of -μι verbs used with a present sense.

IV. καθημαι, 'I sit.' κειμαι, 'I lie.'

Present (Perfect Form).	Imperfect.
1. καθημαι	ἐκαθημην or καθημην
2. καθησαι	ἐκαθησο καθησο
3. καθηται (but ἧσται in simple verb)	ἐκαθητο καθηστο or καθητο
1. καθημεθα	ἐκαθημεθα καθημεθα
2. καθησθε	ἐκαθησθε καθησθε
3. καθηνται	ἐκαθηντο καθηντο

Infinitive: καθησθαι Participle: καθημενος

The simple verb ἧμαι is used mainly in poetry.

Present.	Imperfect.
1. κειμαι	ἐκειμην
2. κεισαι	ἐκεισο
3. κειται	ἐκειτο
1. κειμεθα	ἐκειμεθα
2. κεισθε	ἐκεισθε
3. κεινται	ἐκειντο

Infinitive: κεισθαι Future: κεισομαι
Participle: κειμενος

8. A difficult -μι verb is οἶδα ('I know'). It is one of many intransitive perfect forms in Greek with a present meaning (see πεφυκα and ἑστηκα). Its infinitive and participle show its perfect form. The pluperfect, which is used to represent the past, is full of variant forms. Note that there is only -σ- in the plural of this tense in the shorter form, to distinguish it from the imperfect of εἰμι ('I go').

V. Οἶδα, 'I know.'

Perfect (Present meaning)	Pluperfect (Past meaning)
1. οἶδα	ᾔδη or ᾔδειν
2. οἶσθα	ᾔδεισθα
3. οἶδε	ᾔδει
1. ἴσμεν	ᾖσμεν or ᾔδειμεν
2. ἴστε	ᾖστε or ᾔδειτε
3. ἴσασι	ᾖσαν or ᾔδεσαν

Infinitive: εἰδεναι Future: εἰσομαι
Participle: εἰδως, εἰδυια, εἰδος.

EXERCISE. MORE -μι VERBS

Translate :—

1. ἀπιμεν εἰς τας σκηνας. 2. ἐσεσθε λοχαγοι της στρατιας. 3. το ὀρος ἠν ὑπερυψηλον τοις ἀναβαινουσι. 4. ἀφηκαμεν τας ἀγκυρας εἰς το ὑδωρ. 5. οὐ ῥᾳδιως εἰσομεθα το του ποταμου βαθος. 6. ἴστε ὁτι οὐ καταδυσεσθε. 7. ἠσθα στρατηγος παντων των Ἑλληνων. 8. παντες οἱ βοες ἠσαν εἰς τον ποταμον. 9. ἴσασι γαρ ὁτι δυναντα διαβαινειν. 10. 'τι φῃς συ;' ἐφασαν. ὁ δε ''Οδυσσευς εἰμι' ἐφη.

KEY TO EXERCISE

1. We shall depart into the tents. 2. You will be captains of the army. 3. The mountain was exceedingly high for those going up it. 4. We let down the anchors into the water. 5. We shall not easily know the depth of the river. 6. You know that you will not sink. 7. You were general of all the Greeks. 8. All the oxen went into the river. 9. For they know that they can cross. 10. 'What do you say?' they said. And he said, 'I am Odysseus.'

A BRIGHT IDEA

(From Xenophon's *Anabasis*, Bk. III, c. 5.)

(The Greeks come to an impassable river; a Rhodian's scheme for crossing it is rejected.)

● Ἐπει δε ἐπι τας σκηνας[1] ἀπηλθον, οἱ μεν ἀλλοι περι[2] τα ἐπιτηδεια ἡσαν, στρατηγοι δε και λοχαγοι συνῆσαν.[3] και ἐνταυθα πολλη ἀπορια ἡν. ἐνθεν μεν[4] γαρ ὀρη ἡν ὑπερυψηλα, ἐνθεν δε[4] ὁ ποταμος τοσουτος το βαθος[5] ὡστε μηδε το δορατα ὑπερεχειν πειρωμενοις του βαθους.[6]

Ἀπορουμενοις[7] δ' αὐτοις προσελθων τις ἀνηρ Ῥοδιος εἰπεν, Ἐγω θελω, ὡ ἀνδρες, διαβιβασαι ὑμας κατα τετρακισχιλιους[8] ὁπλιτας. ἀλλα πρωτον δει ὑμας ἐμοι ὡν[9] δεομαι ὑπηρετειν, και ταλαντον[10]

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1. τας σκηνας. Probably vaguely for 'quarters' here. Actually their 'tents' (see c. 3) had been burned by the Persians. 2. περι, 'engaged on', 'busy with'. 3. συνησαν. Notice the two contrasted imperfs., the first from ειμι, 'be', and the second from συνειμι, 'come together'. 4. ἐνθεν μεν . . . ἐνθεν δε, 'on the one side . . . on the other side'. The Greeks were marching up the left bank of the Tigris (ὁ ποταμος), with the high mountains of Kurdistan (τα ὀρη) on their right, gradually closing in on them, to make progress impossible. 5. το βαθος, 'in depth'. In giving measurements the dimension is usually put into the accus. case. 6. του βαθους. The gen. is used after πειραομαι, when it means 'to make trial of'. The soldiers failed to find the bottom of the river by testing it with their spears. 7. This word is usually used in the active voice with this meaning. The dat. is governed by προσελθων. 8. κατα τετρακισχιλιους. By four thousands—in companies of 4000. κατα often has this distributive sense. 9. ὡν δεομαι, 'what I want'; ὡν is the gen. case of the neuter plural relative pron. = 'the things which'. δεομαι, 'I stand in need of', is always followed by the gen. of the thing wanted. 10. ταλαντον, 'a talent'—a fairly large sum, corresponding to about £240 of English money before 1914. μισθον is in apposition to it = 'as a reward'.

μισθον πορίζειν. ἐρωτωμενος δε ὁτου[11] δειται, Ἀσκων, ἐφη, δισχιλιων δεησομαι· πολλα δ' ὁρω προβατα και αἰγας και βους και ὀνους, ἁ ἀποδαρεντα[12] και φυσηθεντα ῥᾳδιως παρεξει την διαβασιν. δεησομαι δε και των δεσμων οἷς[13] χρησθε περι τα ὑποζυγια· τουτοις[14] ζευξας τους ἀσκους προς ἀλληλους, ὁρμισας ἑκαστον ἀσκον, λιθους ἁρτησας και ἁφεις[15] ὡσπερ ἀγκυρας εἰς το ὑδωρ, διαγαγων[16] και ἀμφοτερωθεν δησας, ἐπιβαλω[17] ὑλην και γην ἐπιφορησω· ὁτι μεν οὐν[18] οὐ καταδυσεσθε αὐτικα μαλα εἰσεσθε·[19] πας γαρ ἀσκος δυο ἀνδρας ἑξει[20] του μη καταδυναι. ὡστε δε μη ὀλισθανειν ἡ ὑλη και ἡ γη σχησει.[20]

Ἀκουσασι[21] ταυτα τοις στρατηγοις το μεν ἐνθυμημα[22] χαριεν ἐδοκει εἰναι, το δ' ἐργον ἀδυνατον.

11. ὁτου, gen. of ὁστις ἡτις ὁτι, 'who? what?'. 12. Tr., 'Which, being skinned and blown up'. It is the skins, of course, that are to be blown up. Xenophon has, naturally enough, forgotten that 'animals', and not 'skins,' is the subject of his verb. 13. οἷς: χραομαι (irreg., 'I use') takes the dat. case. 14. τουτοις, 'by means of these', the instrumental dat. 15. ἁφεις, aor. active participle of ἀφιημι. 16. διαγαγων, 'carrying the skins across'. 17. ἐπιβαλω, fut. tense. 18. μεν οὐν, 'however'. 19. αὐτικα μαλα, 'in a moment—presently'. εἰσεσθε, fut. of οἰδα. 20. ἑξει and σχησει. There are two futs. of ἐχω, both with the same meaning: ἑξω and σχησω. ἐχω often has the meaning of 'keep from' or 'restrain', in which sense it is usually followed by the gen. 'Every skin will keep two men from sinking'. For το with the infin. = -ing, see c. 16—Spartan education, n. 11. Notice the μη, which does not seem to be wanted. The Gk. habit of looking at the result of an action often had an effect on their idiom. The *result* of using the skins was that the men did *not* sink. Hence a superfluous or redundant μη. So also in the next sentence: 'The wood and earth will keep them so that they do not slip'. 21. ἀκουσασι, dat. plur. of the aor. participle. 22. ἐνθυμημα, 'something considered'; hence, 'a plan'—a piece of reasoning. An 'enthymeme' in English is a kind of logical syllogism, in particular a faulty one.

ἦσαν γαρ οἱ κωλυσοντες[23] περαν πολλοι ἱππεις, οἱ εὐθυς ἐμελλον τους πρωτους παυειν ταυτα ποιουντας.

VOCABULARY

ἀδυνατος, -η, -ον, impossible.
ἀμφοτερωθεν, from both sides.
ἀποδερω (*aor. pass.* ἀπεδερην), cf. δερμα, take the skin off, flay.
ἀπορεω, be at a loss.
ἀπορια, -ας (*f.*), perplexity.
ἀρταω, tie, bind.
δεομαι (*gen.*), want, need.
δεσμος, cable, bond.
διαβασις, -εως (*f.*), a crossing.
διαβιβαζω, convey across.
διαγω, carry across, spend (of time).
δισχιλιοι, two thousand.
δορυ, -ατος (*n.*), a spear.
ἐπιβαλλω, cast upon.
ἐπιφορεω, put upon.
καταδυνω, sink (transitive).
καταδυσομαι (*fut.*), κατεδυν (*aor.*) (intransitive).
κωλυω, prevent.
λοχαγος (*m.*), captain.
μισθος (*m.*), pay, reward.
ὀλισθανω, slip.
ὁπλιτης, -ου (*m.*) hoplite, heavy-armed soldier.
ὁρμιζω, to anchor.
πειραομαι, try, test.
περαω, I cross.
τοσουτος, τοσαυτη, τοσουτο, so great, so much.
ὑλη, -ης (*f.*), wood.
ὑπερεχω, protrude above.
ὑπερυψηλος, -ον, exceedingly high.
ὑπηρετεω, to furnish to.
φυσαω, to blow out.
χαριεις, -εσσα, -εν, pleasing.
χραομαι (*dat.*), use.

23. οἱ κωλυσοντες, ' those who were going to stop them '.

CHAPTER XVIII

THE ADJECTIVE

If you have mastered the declension of nouns, you should have no difficulty with adjectives, as there are no new forms to be learnt. What matters is that you should be able to recognise an adjective and its case when you meet one. Most adjectives are of three terminations, and are a combination of the 1st and 2nd declensions, being declined like κακος or, if the termination -ος is preceded by a vowel or ρ, like μικρος (c. 7). But there are others of two terminations, the masculine and feminine being the same, and a few of one termination only. This applies also to adjectives of the 3rd declension. Let us take the types in order.

2nd Declension Types

1. Contracted. e.g. χρυσους (golden), being contracted for χρυσεος. The nom. and acc. sing. are different, but other cases go like κακος. Similarly, ἀργυρους (silver) goes like μικρος.

	Sing.			*Sing.*		
	Mas.	*Fem.*	*Neuter.*	*Mas.*	*Fem.*	*Neuter.*
N.V.	χρυσ-ους	χρυσ-η	χρυσ-ουν	ἀργυρ-ους	ἀργυρα	ἀργυρουν
Acc.	χρυσουν	χρυσην	χρυσουν	ἀργυρουν	ἀργυραν	ἀργυρουν
Gen.	χρυσου	χρυσης	χρυσου	ἀργυρου	ἀργυρας	ἀργυρου
Dat.	χρυσῳ	χρυσῃ	χρυσῳ	ἀργυρῳ	ἀργυρᾳ	ἀργυρῳ

2. Compound adjectives in -ος are mostly of Two Terminations, thus :—

Mas., Fem.	*Neuter.*	*Meaning*
ἀθανατος	ἀθανατον	immortal
ἐφημερος	ἐφημερον	*v.* c. 7
ἄθεος	ἄθεον	*v.* c. 5
ἄπειρος	ἄπειρον	inexperienced (in), *v.* c. 16
βαρβαρος	βαρβαρον	*v.* c. 6
but εὔνους	εὔνουν	well-disposed (decl. like χρυσους, but without the fem. forms).

3. Two very common adjectives (μεγας, great, and πολυς, much) which are irregular in the nom. and acc. sing., but regular in all other cases, thus :—

	Mas.	*Fem.*	*Neuter.*	*Mas.*	*Fem.*	*Neuter.*
N.V.	μεγας	μεγαλη	μεγα	πολυς	πολλη	πολυ
Acc.	μεγαν	μεγαλην	μεγα	πολυν	πολλην	πολυ
Gen.	μεγαλου	μεγαλης	μεγαλου, etc.	πολλου	πολλης	πολλου etc.

3rd Declension

1. One Termination.

ἄπαις (Gen. ἄπαιδος), ' childless ' ; decl. like παις.
ἄγνως (Gen. ἄγνωτος), ' unknown ' or ' unknowing '.
πενης (Gen. πενητος), ' poor '.

2. Two Terminations.

(*a*) Adjectives that are compounded of two words have only two terminations, e.g. σωφρων, because it is compounded of σως (' sound ', ' safe ', ' healthy '), and φρην (' mind '). For meaning *v.* σωφροσυνη (c. 3). Similarly declined is εὐδαιμων, ' happy ' (in the true sense, i.e. having ' a good spirit ' inside you).

	Sing.		*Plural.*	
	Mas. Fem.	*Neuter.*	*Mas. Fem.*	*Neuter.*
Nom.	σωφρων	σωφρον	σωφρονες	σωφρονα
Acc.	σωφρονα	σωφρον	σωφρονας	σωφρονα
Gen.	σωφρονος		σωφρονων	
Dat.	σωφρονι		σωφροσι	

(*b*) Mostly stems in -ες, and declined in mas. and fem. like τριηρης or Σωκρατης, e.g. ἀληθης, ' true .'

	Sing.		*Plural.*	
	Mas. Fem.	*Neuter.*	*Mas. Fem.*	*Neuter.*
Nom.	ἀληθης	ἀληθες	ἀληθεις	ἀληθη
Acc.	ἀληθη	ἀληθες	ἀληθεις	ἀληθη
Gen.	ἀληθους		ἀληθων	
Dat.	ἀληθει		ἀληθεσι	

Similarly are declined εὐγενης, ' well-born ' (eugenics), εὐτυχης, ' fortunate ', ψευδης, ' false ' (pseudo-), συγγενης ' related to '.

(*c*) Stems in -ι, -τ, -δ, or -ρ are declined like πολις (c. 13), e.g. φιλοπολις, ' patriotic '.

	Sing.		*Plural.*	
	Mas. Fem.	*Neuter.*	*Mas. Fem.*	*Neuter.*
N.V.	φιλοπολις	φιλοπολι	φιλοπολεις	φιλοπολη
Acc.	φιλοπολιν	φιλοπολι	φιλοπολεις	φιλοπολη
Gen.	φιλοπολεως		φιλοπολεων	
Dat.	φιλοπολει		φιλοπολεσι	

but εὐελπις, ' hopeful ', is declined like ἐλπις (c. 9, 3), —i.e. acc. εὐελπιδα, etc.

3. Three Terminations.

Stems in -υ. Masc. and neuter are 3rd declension (like πελεκυς and ἀστυ, except that the gen. sing.

ends in -ος, and the neut. plur. in -εα (not contracted)). The fem. is 1st declension—e.g. ἡδυς, 'pleasant', βραχυς, 'short' (brachycephalic), γλυκυς, 'sweet' (glucose), ὀξυς, 'sharp' (oxygen), ταχυς, 'swift'.

		Mas.	*Fem.*	*Neuter.*
Sing.	*N.V.*	ἡδυς	ἡδεια	ἡδυ
	Acc.	ἡδυν	ἡδειαν	ἡδυ
	Gen.	ἡδεος	ἡδειας	ἡδεος
	Dat.	ἡδει	ἡδειᾳ	ἡδει
Plur.	*N.V.*	ἡδεις	ἡδειαι	ἡδεα
	Acc.	ἡδεις	ἡδειας	ἡδεα
	Gen.	ἡδεων	ἡδειων	ἡδεων
	Dat.	ἡδεσι	ἡδειαις	ἡδεσι

4. Irregular.

μελας, 'black' (melancholy).

	Mas.	*Fem.*	*Neuter.*
Nom.	μελας	μελαινα	μελαν
Acc.	μελανα, etc.	μελαιναν, etc.	μελαν, etc.

ταλας, 'wretched'.

	Mas.	*Fem.*	*Neuter.*
Nom.	ταλας	ταλαινα	ταλαν
Acc.	ταλανα, etc.	ταλαιναν, etc.	ταλαν, etc.

χαριεις, 'pleasing'.

	Mas.	*Fem.*	*Neuter.*
Nom.	χαριεις	χαριεσσα	χαριεν
Acc.	χαριεντα, etc.	χαριεσσαν, etc.	χαριεν, etc.

Declension of Participles

Participles are so common in Greek that it is well to take their declension together, even though you have met some of them separately already.

Three are 3rd declension in the masc. and neut. and 1st declension in the fem.—viz.

(1) Present participle active (e.g. λυων, 'loosing').

(2) Aorist participle active (e.g. λυσας, 'having loosed').

(3) Aorist participle passive (e.g. λυθεις, 'having been loosed').

All these three are declined like λεων in the masc. and neut., and like μουσα in the fem., thus :—

	Sing.			*Plur.*		
	Mas.	*Fem.*	*Neuter.*	*Mas.*	*Fem.*	*Neuter.*
N.	λυων	λυουσα	λυον	λυοντες	λυουσαι	λυοντα
A.	λυοντα	λυουσαν	λυον	λυοντας	λυουσας	λυοντα
G.	λυοντος	λυουσης	λυοντος	λυοντων	λυουσων	λυοντων
D.	λυοντι	λυουσῃ	λυοντι	λυουσι	λυουσαις	λυουσι

Contracted Participles.

1.	τιμαω	τιμων	τιμωσα	τιμων
2.	φιλεω	φιλων	φιλουσα	φιλουν
3.	δουλοω	δουλων	δουλουσα	δουλουν

Similarly,	λυσας	λυσασα	λυσαν
	λυσαντα	λυσασαν	λυσαν, etc.
and	λυθεις	λυθεισα	λυθεν, etc.

Note.—And the adj. πας (*all*), πασα, παν, παντα, πασαν, παν, etc.

The perf. ptcple. λελυκως goes thus :—

Nom. Sing.	λελυκως	λελυκυια	λελυκος
Acc. Sing.	λελυκοτα	λελυκυιαν	λελυκος
Gen. Sing.	λελυκοτος	λελυκυιας	λελυκοτος
Dat. Plur.	λελυκοσι	λελυκυιαις	λελυκοσι

Present participles of -μι verbs (*v.* chap. 16), go more or less like λυσας, thus :—

Nom. Sing.	διδους (' giving ')	διδουσα	διδον
Acc. Sing.	διδοντα	διδουσαν	διδον, etc.
Nom. Sing.	δεικνυς (' showing ')	δεικνυσα	δεικνυν
Nom. Sing.	τιθεις (' placing ')	τιθεισα	τιθεν

You will meet these forms so often that it will pay you to learn them thoroughly.

Translate :—

1. ἡδεια τοις ναυταις ἐστιν ἡ της χθονος ὀψις ἐκ χειμωνος σῳζομενοις.

2. ὁ ἱερευς κηρυξας την του νοσηματος λυσιν παση τῃ πολει μελαιναν ὗν ἐθυσε (θυω = I sacrifice) τῳ Διι.

3. εὐτυχει πολις εἰ οἱ πολιται εἰσι σωφρονες και εὐνοι.

KEY

1. Sweet to sailors is the sight of land when they are being saved from a storm.

2. The priest, having proclaimed release from the disease to the whole city, sacrificed a black pig to Zeus.

3. A city is fortunate if the citizens are sensible and patriotic.

Lines from Greek Drama

The following iambic lines (you have had many already) from Greek drama will not only give you

practice in adjectives, but help you to read plays later. As they are poetry, the order of words, which, as always in Greek, is the order of thought, is not always what you might expect in prose, but if you *pay attention to the terminations*, you should be able to translate them correctly. It is helpful to learn them by heart, feeling the beat of the six-foot line, thus :—

1. των εὐτυχούν|των [1] || πάν|τες εἶσ|ι σύγ|γενείς.
2. βραχεια τερψις ἐστιν ἡδονης κακης.
3. ὁ γραμματων ἀπειρος [2] οὐ βλεπει βλεπων.
4. και πολλ᾽ ἀπ᾽ ἐχθρων μανθανουσιν οἱ σοφοι.
5. φθειρουσιν ἠθη χρησθ᾽ ὁμιλιαι κακαι.
6. εἰ θεοι τι δρωσι [3] φαυλον, οὐκ εἰσιν θεοι.
7. θεου θελοντος [4] δυνατα παντα γιγνεται.
8. ἐνεστι γαρ πως τουτο τῃ τυραννιδι
   νοσημα, τοις φιλοισι μη πεποιθεναι. [5]

From Prose Writers

9. ἡ μεγαλη πολις ἐρημια μεγαλη ἐστι [6] (said of Megalopolis).

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1. εὐτυχουντων, gen. plur. of present ptcple. of εὐτυχεω. *v.* Contracted verbs 20. 2. We say ‘ unskilled in ’, Gk., says, ‘ unskilled of ’. 3. δρωσι, contracted from δραουσι, *v.* 20. 4. Gen. abs. ‘ if god wishes ’. 5. πεποιθεναι, strong perf. inf. from πειθω, ‘ I persuade ’. Strong perfects are usually intransitive, therefore this means ‘ to trust ’. Why μη and not οὐ? *v.* 28 (end). 6. Megalopolis was a city in Arcadia founded by Epaminondas, the Theban, after the defeat of Sparta at Leuctra in 370 B.C. His idea was to build an ‘ enormous city ’ to hold the forty scattered communities of Arcadia as a protection against Sparta, but it was not a success. The walls were 6 miles in circuit, but the city was largely uninhabited, and so a ‘ desolation ’. British archæologists have excavated it and found the foundations of a hall large enough to hold 10,000 people.

10. το μεν σωμα θνητον, ἡ δε ψυχη ἀθανατος.

11. ἡ φιλια περιχορευει την οἰκουμενην,[7] κηρυττουσα δη[8] πασιν ἡμιν[9] ἐγειρεσθαι ἐπι τον μακαρισμον.—Epicurus.

12. παντες φυσει παντα[10] ὁμοιως[11] πεφυκαμεν[12] εἰναι και[13] βαρβαροι και Ἑλληνες.—Antiphon.

13. (From the newspaper *Hellas*, 16 ΦΕΒΡΟΥΑΡΙΟΥ, 1945.) :

Νεαι Ἐλπιδες

Ἐχομεν[14] ἡδη ἀνα[15] χειρας το πληρες κειμενον[16] της συμφωνιας μεταξυ των Ἀντιπροσωπων (representatives) της Ἑλληνικης Κυβερνησεως και της Ἀντιπροσωπειας (delegation) του ΕΑΜ[17]—ΕΛΑΣ.[18]

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7. Sc. γην, 'the inhabited', common Gk. expression for 'the world'. 8. δη, particle difficult to translate. It often, as here, has the force of underlining the word it follows—'proclaiming loudly'. Sometimes it is ironical. 9. ἡμιν, 'to us', *v.* Pronouns 24. 10. παντα, adverbial acc. 'in everything'. 11. Adv. from ὁμοιος, *v.* 5. 12. πεφυκα is the perfect of φυω ('I grow'), and used intransitively to mean 'I have grown to be', and so, 'I am by nature'. Here the inf. εἰναι depends on it. 13. και . . . και, 'both . . . and'. This is a remarkable admission of the equality of man by a Greek of the fifth century B.C. 14. This sentence from the newspaper *Hellas* is good classical Gk. with the exception of the two words with Eng. translations. 15. ἀνα, prep. 'through', originally 'up', *v.* 22. 16. κειμενον in classical Gk., 'thing lying', and so 'fixed' here = 'text'. 17. E.A.M. stands for ἐθνικον ἀπελευθερωτικον μετωπον, National Liberation Front. 18. E.L.A.S. stands for Ἑλληνικος λαικος ἀπελευθερωτικος στρατος, National Popular Liberation Army.

VOCABULARY

ἀθανατος, -ον, not mortal, immortal.

δυνατος, -η, -ον, possible, powerful.

ἐγειρω, I awaken. Mid. I awake.

ἐνειμι, I am in.

ἐρημια, desolation (ἐρημος, *adj.* desolate).

εὐτυχεω, I am fortunate (εὐ, well; τυχη, fortune).

ἐχθρος, enemy, also (as *adj.*) hateful.

ἡδονη, -ης, pleasure (hedonist).

ἠθος, -ους, no Eng. equivalent. Therefore we have taken over the word as 'ethos'. Sometimes = disposition, character, manners. *Adj.* ἠθικος. τα ἠθικα, 'a treatise on morals' (e.g. Aristotle's *Ethics*).

θνητος, -η, -ον, mortal (θνησκω, θανατος).

κηρυττω, κηρυσσω } I proclaim (κηρυξ, a herald).

κυβερνησις, -εως, a steering guiding (κυβερνητης is a pilot). So in Mod. Gk. = Government (Lat. Gubernator, etc.).

μακαρισμος, -ον, a pronouncing happy (μακαριος), a blessing, here 'the praises of a happy life'.

μεταξυ, between (*gen.*).

νοσημα, -ατος, disease (νοσεω, I am sick).

οἰκεω, I inhabit.

ὁμιλια, -ας, converse, intercourse (ὁμιλεω, I associate with). ['Homily' is a sermon to a crowd].

περιχορευω, I dance round.

πληρης, -ες (*adj.*), full.

πως (*adv.*), somehow.

συμφωνια, -ας, harmony (symphony, 'a sound together').

τυραννις, -ιδος, tyranny.

φαυλος, -η, -ον (*adj.*), base, disgraceful.

φθειρω, I destroy, corrupt.

CHAPTER XIX

DEGREES OF COMPARISON, AND ADVERBS

THE grammatical terms 'comparative' and 'superlative' reveal their meaning from examples in English. If you want to say shortly that John is more wealthy than Peter, but Michael is the most wealthy of the three, you can say that John is wealthi*er* than Peter, but Michael is the wealthi*est*. In the same way in Greek you can either say that J. is μαλλον (*v.* c. 7) πλουσιος than P., but M. is μαλιστα πλουσιος, or (as is more common) J. is πλουσιωτερος than P., but M. is πλουσιωτατος. In other words, you can change the termination of the adj. to express *the comparative degree* when *two* things are being compared, and the *superlative* degree when *more than two* are involved. So far the English (and Latin) usage resembles the Greek, but 'than Peter' can be expressed in two ways in Greek, which are equally common.

(1) by the conjunction ἡ (meaning 'than') without altering the construction of the word that follows it, e.g. J. is πλουσιωτερος ἡ Πετρος, or

(2) when the first person or thing to be compared is in the nom. or acc. case, by omitting ἡ and putting the second member to be compared into the gen, e.g. J. is πλουσιωτερος Πετρου.

Rules for Forming the Comparative and Superlative

1. The commonest way is by the termination -τερος (declined like μικρος) for the comp., and -τατος (declined like κακος) for the superl., affixed to the masc. stem of the adj.—e.g.

θερμος, ' warm ';	θερμο-τερος,	θερμο-τατος	(stem θερμο-)
μακρος, ' long ';	μακρο-τερος,	μακρο-τατος	(stem μακρο-)
ἀληθης, ' true ';	ἀληθεσ-τερος,	ἀληθεσ-τατος	(stem ἀληθες-)
ὀξυς, ' sharp ';	ὀξυ-τερος,	ὀξυ-τατος	(stem ὀξυ-)

but in the case of adjs. ending in -ος, which have the preceding vowel short the ο becomes ω.

e.g. σοφος, ' wise '; σοφωτερος, σοφωτατος
ἀξιος, ' worthy '; ἀξιωτερος, ἀξιωτατος.

2. In some adjs. the ο is dropped altogether.

e.g. φιλος, ' friendly '; φιλτερος, φιλτατος

[also sometimes φιλαιτερος, φιλαιτατος]
γεραιος, ' old '; γεραιτερος, γεραιτατος,

but ἀρχαιος, ' ancient '; σπουδαιος, ' earnest '; δικαιος, ' just ', follow rule 1.

3. Stems ending in -ον insert ες before the termination, thus :—

εὐδαιμων, ' fortunate '; εὐδαιμον-εστερος, εὐδαιμον-εστατος

σωφρων (*v.* σωφροσυνη, ch. 3), σωφρον-εστερος, σωφρον-εστατος.

4. A few adjs. (mostly ending in -υς or -ρος) adopt a different procedure altogether. They drop the vowel of the stem, and for the comparative add

-ιων, and for the superlative -ιστος. Stems in -ρο drop the -ρ also.

E.g. ἡδυς, ' sweet ' ; ἡδιων, ἡδιστος
ταχυς, ' swift ' ; θασσων (for ταχ-ιων), ταχιστος
μεγας, ' big ' ; μειζων (for μεγ-ιων), μεγιστος
αἰσχρος, ' shameful ' ; αἰσχιων, αἰσχιστος
ἐχθρος, ' hostile ' ; ἐχθιων, ἐχθιστος

These comparatives are thus declined, eliding the ν and contracting in acc. sing. (masc. and fem.) and in nom. and acc. plur.

	Sing.		*Plur.*	
	Mas., Fem.	*Neuter.*	*Mas., Fem.*	*Neuter.*
N.V.	μειζων	μειζον	μειζονες or μειζους	μειζονα or μειζω
Acc.	μειζονα or μειζω	μειζον	μειζονας or μειζους	,, ,,
Gen.	μειζονος		μειζονων	
Dat.	μειζονι		μειζοσι	

5. Some of the commonest adjs. behave irregularly, employing different stems, as in English ' good, better, best ', ' bad, worse, worst '. Sometimes this is the result of words in commonest use getting their less important syllables slurred over, and harsh sounds getting worn away soonest. Here are some irregulars, which are so common that it is worth studying them carefully. Otherwise you may not recognise them in a sentence.

Positive.	*Comparative.*	*Superlative.*	*Derivative.*
ἀγαθος, ' good '	ἀμεινων βελτιων κρεισσων	ἀριστος βελτιστος κρατιστος	aristocrat
κακος, ' bad '	κακιων χειρων	κακιστος χειριστος	
καλος, ' beautiful '	καλλιων	καλλιστος	
ὀλιγος, ' little ', ' few '	ἡσσων ἐλασσων	ὀλιγιστος ἐλαχιστος	[ἡκιστα only as adverb, ' in the least degree,' ' not at all '.]
μικρος, ' little '	μικροτερος μειων	μικροτατος,	microphone
πολυς, ' much ', ' many '	πλειων or πλεων	πλειστος,	pleonastic
ῥᾳδιος, ' easy '	ῥᾳων	ῥᾳστος	—
—	προτερος (former)	πρωτος (first)	protoplasm, etc.
—	ὑστερος (later)	ὑστατος (last)	—
—	—	ἐσχατος (last)	eschatology

ADVERBS

The normal way to form adverbs is to cut off the last syllable of the gen. sing. of the adj. and add -ως. Their comps. are the same as the neut. *sing.* of the comp. adj., and their superls. as the neut. *plur.* of the superl. adj.—e.g.

Adj.	*Gen.*	*Adv.*	*Comp.*	*Superl.*
σοφ-ος,	-ου	σοφως	σοφωτερον	σοφωτατα
ἡδ-υς,	-εος	ἡδεως	ἡδιον	ἡδιστα
κακ-ος,	-ου	κακως	κακιον	κακιστα
σωφρ-ων,	-ονος	σωφρονως	σωφρονεστερον	σωφρονεστατα

A Few Irregulars

εὐ, ' well '	ἀμεινον	ἀριστα	
ἀγχι, ' near '	ἀσσον	ἀγχιστα	
μαλα, ' much '	μαλλον (' rather ')	μαλιστα	(' especially ') (*v.* p. 1 of this chap.)
ἀνω, ' up '	ἀνωτερω	ἀνωτατω	

N.B.—(1) The neut. acc. of an adj. (sing. or plur. is often used as adv.—e.g. πολυ and πολλα, 'much'; μεγα, 'greatly'; μονον, 'only'.

(2) ὡς or ὁτι with a superl. express 'as —— as possible'—e.g. ὡς ταχιστα = 'as quickly as possible'.

Lines from Plays

Translate :—

1. κρεισσον σιωπαν ἐστιν ἡ λαλειν ματην.
2. αἰσχιον ἐστιν οὐδεν [1] ἡ ψευδη λεγειν.
3. οὐδεις ἀναγκης μειζον [2] ἰσχυει νομος.
4. αἱ δευτεραι πως φροντιδες σοφωτεραι.
5. ὁ πλειστα πραττων πλεισθ' [2] ἁμαρτανει βροτων.
6. ἡν Οἰδιπους [3] το πρωτον [4] εὐτυχης ἀνηρ,
   εἰτ' ἐγενετ' [5] αὐθις ἀθλιωτατος βροτων.

Epigrams

7. πας τις ἀπαιδευτος [6] φρονιμωτατος ἐστι σιωπων,
   τον λογον ἐγκρυπτων, ὡς [7] παθος αἰσχροτατον.[8]—Palladas.
8. ἐστιν ὁ μεν [9] χειρων, ὁ δ' [9] ἀμεινων ἐργον [10] ἑκαστον· [10]
   οὐδεις δ' ἀνθρωπων αὐτος ἁπαντα [10] σοφος.—Theognis.

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1. οὐδεν is the subject. 2. μειζον and πλειστα—here adv. 3. A reference to the unhappy fate of Œdipus. The Delphic Oracle had foretold that he would kill his father and marry his mother. When he did both of these things, not knowing who his parents were, he put his eyes out. The story is told by Sophocles in his play Οἰδιπους Τυραννος. 4. Adverbial use, 'at first'. 5. Aor. of γιγνομαι. 6. ἀ-, 'not'; παιδευτος, 'educated'. 7. ὡς, 'just as'. 8. Poetical form for αἰσχιστον. 9. ὁ μεν . . . ὁ δε, 'the one . . . the other'. 10. Acc. after ἀμεινων, 'better *at*'; sometimes called the 'acc. of the part concerned'. Similarly, ἁπαντα, 'wise *in* everything'.

From Greek Writers

9. χρησμος Ἀπολλωνος ἡν ἐν Δελφοις·
σοφος Σοφοκλης, σοφωτερος δ' Εὐριπιδης,
ἀνδρων δε παντων Σωκρατης σοφωτατος.[11]

10. πλεον ἡμισυ παντος, ὡς Ἡσιοδος λεγει.

11. ἀριστον[12] ὑδωρ, ὡς Πινδαρος λεγει.

12. δεινοτατον ἐστι τους χειρους των βελτιονων[13] ἀρχειν.

13. ἐσται[14] ἡ ἐσχατη πλανη χειρων της πρωτης. —New Testament.

14. ἐλευθερως δουλευε· δουλος οὐκ ἐσει.[14]—Menander.

15. ἡ πολις, την καλλιστην πολιτειαν ὡς ταχιστα[15] και ἀριστα λαβουσα,[16] εὐδαιμονεστατα διαξει.

VOCABULARY

ἁμαρτανω, I miss the mark, 'err', perhaps 'do wrong' (but it does not mean 'sin' in classical Gk.).
Ἀπολλων, -ωνος, Apollo.
Δελφοι, -ων (*plur. noun*), Delphi.
διαγω, I pass (time). Supply βιον (frequently omitted).
δουλευω, I am a slave (δουλος).
ἐγκρυπτω, I hide.
ἡμισυ, half.
ἰσχυω, I am strong, powerful.
λαλεω, I talk.
πλανη, error, wandering (planet, why so called?).
πολ·τεια, -ας, citizenship, government (policy).
σιωπαω, I am silent.
φρονιμος, -ον, wise.
φροντις, -ιδος (*f.*), thought.
χρησμος, -ου, oracle.

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11. Sc. ἐστι. The Delphic Oracle had declared Socrates the wisest of men. When asked why, he said that, while other men thought they were wise and were not, he knew he wasn't.
12. Sc. ἐστι. This is inscribed on the Pump Room at Bath.
13. Acc. and inf. construction (*v.* c. 26). τους χ. των β. ἀρχειν, 'that the . . . should rule the', is a noun clause equivalent to the subject of ἐστι.
14. Fut. of εἰμι, 'I am'.
15. *v.* Adverbs in this chapter.
16. Aor. ptcple. of λαμβανω.

CHAPTER XX

CONTRACTED VERBS

Vowels. Vowels are the fluids of a language. They are likely to alter their shape according to the vessel (or verb) in which you use them. They are also liable to run into one another. Look at Chapter 12. In the piece from Theophrastus you have the words βοωσι, ποιουντες, and νικωντες. In Chapter 14 αἱρεομαι you were told = αἱρουμαι, and in Chapter 15 κοιμαομενην = κοιμωμενην. In Chapter 16 you had ἐπικουρουντας, and in Chapter 17 ἀπορουμενοις and ἐρωτωμενος. What is the reason for these strange antics on the part of the vowel?

Contracted Verbs. If the stem of a verb ends with a diphthong (as ευ in χορευ-ω), η, ω or υ (as υ in κωλυ-ω); or a consonant (as ττ in πραττω), the endings will be regular. These you have already learnt (let us hope). If, on the other hand, the stem of the verb ends in α, ε, or ο, this vowel tends to melt and run into the vowel of the regular ending. The vowel resulting from this amalgamation of the stem and the ending is called a 'contracted' vowel, and a verb evincing this regrettable tendency to fuse at the joint is called a 'contracted' verb. In the poetry of Homer, and poetry imitating an archaic style, and in the Ionic dialect employed by Herodotus, we are at a stage of Greek where the contraction has not yet taken place. In the poem on the Tettix, for example (c. 12), in the words φιλεει, φιλεουσι

and even the noun δενδρεων, contraction has not yet taken place.

How to Learn. There are three possible ways to deal with contracted verbs. You may come to the conclusion that the vagaries of the vowel in a contracted verb are incalculable anyway, and that as long as you keep a rough idea of the personal ending of a verb you cannot go far wrong in being prepared for any old vowel to turn up. That is an understandable but dangerously casual view to take. After all, there is a divinity that shapes these ends, rough-hew them how we will. But offend that deity, and you will find Nemesis lurking among the subjunctives and optatives. The second view is that these contracted verbs represent three more mountainous obstacles to surmount, and that one had better get down to the solid learning of them in all their arid detail without further ado. This is heroic, but rather unnecessarily laborious. The third way, and the one we recommend, is to learn the principle of contraction so thoroughly that its application to any verb form (or noun form for that matter, for the same rules apply to some nouns) is the work of a split second. Just as it becomes an automatic reaction to anyone with an elementary knowledge of colour to see not merely orange and green, but at the same moment the constituent red and yellow or blue and yellow, so you should be able instinctively to resolve the vowel of a contracted verb into the constituent vowels of stem and ending.

Tenses not Affected. As the future, aorist, and perfect stems do not end with a vowel, it will be

seen that there is no contraction in these tenses. It has already been pointed out in Chapter 8, on the future tense, that where a verb stem ends in a short vowel, the method of forming the future, aorist and perfect, is to lengthen the vowel, α and ε both changing to η, and ο to ω, and to add σ for the future and aorist, and κ for the perfect. Thus the unaffected tenses of the three model contracted verbs will be as follows :—

Pres.	Fut.	Aor.	Perf.	Aor. Pass.
τιμα-ω	τιμησω	ἐτιμησα	τετιμηκα	ἐτιμηθην
φιλε-ω	φιλησω	ἐφιλησα	πεφιληκα	ἐφιληθην
δουλο-ω	δουλωσω	ἐδουλωσα	δεδουλωκα	ἐδουλωθην

Principles of Vowel Mixing. The three vowels of the stem are α, ε, and ο. The changes they undergo in contraction are best learnt as a series of equations, thus :—

'α' *stems.*

α + ο, ου or ω = ω; α + ει or η = ᾳ
α + ε or η = α; α + οι = ῳ

'ε' *stems.*

ε + ο = ου. ε before any long vowel or
ε + ε = ει diphthong disappears.

'ο' *stems.*

ο + ει, η or οι = οι; ο + ε, ο, or ου = ου
ο + ω or η = ω.

Note that Iota subscript in contraction has always the same force as the full Iota.

CONTRACTED VERBS

τιμα-ω, ' honour '; φιλε-ω, ' love '; δουλο-ω, ' enslave '

Present Active		Present Active		Present Active	
1. (α-ω)	τιμω	1. (ε-ω)	φιλω	1. (ο-ω)	δουλω
2. (α-εις)	τιμᾳς	2. (ε-εις)	φιλεις	2. (ο-εις)	δουλοις
3. (α-ει)	τιμᾳ	3. (ε-ει)	φιλει	3. (ο-ει)	δουλοι
1. (α-ομεν)	τιμωμεν	1. (ε-ομεν)	φιλουμεν	1. (ο-ομεν)	δουλουμεν
2. (α-ετε)	τιματε	2. (ε-ετε)	φιλειτε	2. (ο-ετε)	δουλουτε
3. (α-ουσι)	τιμωσι	3. (ε-ουσι)	φιλουσι	3. (ο-ουσι)	δουλουσι
Imperfect Active		**Imperfect Active**		**Imperfect Active**	
1. (α-ον)	ἐτιμων	1. (ε-ον)	ἐφιλουν	1. (ο-ον)	ἐδουλουν
2. (α-ες)	ἐτιμας	2. (ε-ες)	ἐφιλεις	2. (ο-ες)	ἐδουλους
3. (α-ε)	ἐτιμα	3. (ε-ε)	ἐφιλει	3. (ο-ε)	ἐδουλου
1. (α-ομεν)	ἐτιμωμεν	1. (ε-ομεν)	ἐφιλουμεν	1. (ο-ομεν)	ἐδουλουμεν
2. (α-ετε)	ἐτιματε	2. (ε-ετε)	ἐφιλειτε	2. (ο-ετε)	ἐδουλουτε
3. (α-ον)	ἐτιμων	3. (ε-ον)	ἐφιλουν	3. (ο-ον)	ἐδουλουν

Present Infinitive Active (α-*ειν) τιμαν	Present Infinitive Active (ε-ειν) φιλειν	Present Infinitive Active (ο-*ειν) δουλουν
Present Participle Active	**Present Participle Active**	**Present Participle Active**
(α-ων) τιμων	(ε-ων) φιλων	(ο-ων) δουλων
(α-ουσα) τιμωσα	(ε-ουσα) φιλουσα	(ο-ουσα) δουλουσα
(α-ον) τιμων	(ε-ον) φιλουν	(ο-ον) δουλουν
Present Mid. and Pass.	**Present Mid. and Pass.**	**Present Mid. and Pass.**
1. (α-ομαι) τιμωμαι	1. (ε-ομαι) φιλουμαι	1. (ο-ομαι) δουλουμαι
2. (α-ει, -η) τιμᾳ	2. (ε-ει, -η) φιλει	2. (ο-ει, -η) δουλοι
3. (α-εται) τιμαται	3. (ε-εται) φιλειται	3. (ο-εται) δουλουται
1. (α-ομεθα) τιμωμεθα	1. (ε-ομεθα) φιλουμεθα	1. (ο-ομεθα) δουλουμεθα
2. (α-εσθε) τιμασθε	2. (ε-εσθε) φιλεισθε	2. (ο-εσθε) δουλουσθε
3. (α-ονται) τιμωνται	3. (ε-ονται) φιλουνται	3. (ο-ονται) δουλουνται

* As this ειν is itself a contraction of ε-εν, no iota appears in the infinitives, τιμα -ε -εν = τιμαν, δουλο -ε -εν = δουλουν.

CONTRACTED VERBS—*continued*

Imperfect Mid. and Pass.	Imperfect Mid. and Pass.	Imperfect Mid. and Pass.
1. (α-ομην) ἐτιμωμην	1. (ε-ομην) ἐφιλουμην	1. (ο-ομην) ἐδουλουμην
2. (α-ου) ἐτιμω	2. (ε-ου) ἐφιλου	2. (ο-ου) ἐδουλου
3. (α-ετο) ἐτιματο	3. (ε-ετο) ἐφιλειτο	3. (ο-ετο) ἐδουλουτο
1. (α-ομεθα) ἐτιμωμεθα	1. (ε-ομεθα) ἐφιλουμεθα	1. (ο-ομεθα) ἐδουλουμεθα
2. (α-εσθε) ἐτιμασθε	2. (ε-εστι) ἐφιλεισθε	2. (ο-εσθε) ἐδουλουσθε
3. (α-ονται) ἐτιμωντο	3. (ε-ονται) ἐφιλουντο	3. (ο-ονται) ἐδουλουντο
Present Infin. Mid. and Pass.	**Present Infin. Mid. and Pass.**	**Present Infin. Mid. and Pass.**
(α-εσθαι) τιμασθαι	(ε-εσθαι) φιλεισθαι	(ο-εσθαι) δουλουσθαι
Present Participle Mid. and Pass.	**Present Participle Mid. and Pass.**	
(α-ομενος, -η, -ον) τιμωμενος, -η, -ον	(ε-ομενος, -η, -ον) φιλουμενος, -η, -ον	(ο-ομενος, -η, -ον) δουλουμενος, -η, -ον

EXERCISE. CONTRACTED VERBS

Translate :—

1. οἱ Λακεδαιμονιοι ἐδειπνουν ἐν ταις ὁδοις. 2. ὁ Μητιοχος ἐπωπᾳ τους ἀρτους. 3. ἡγουμεθα τους στεφανους συρφετον εἰναι. 4. οἱ Ἀθηναιοι πολλακις ἐνικων τους Λακεδαιμονιους. 5. ὁ Θεαγενης ἐδηλου το ἀγαν φιλοτιμον. 6. ὁ ἀθλητης ἀξιοι νενικηκεναι. 7. λογοι ἀει ποιουνται ὑπο των ῥητορων. 8. πολλακις ἐνικα ὁ ἡρως την πυγμην. 9. δουλοι ὑπο του δεσποτου, ὠ νεανια. 10. τιμᾳ ὑπο του ποιητου, ὠ ἀθλητα. 11. οἱ ἀγαν πολιτικοι οὐκ ἐφιλουντο ὑπο των πολλων. 12. τουτο ἐδηλουτο τοις παισιν ὑπο του διδασκαλου. 13. ἐρωντες της πατριδος, ὠ πολιται, οὐ μαχεσθε ὑπερ αὐτης; 14. κακον ἐστι δουλουσθαι τοις πολεμιοις. 15. τις οὐκ ἐπιθυμει φιλεισθαι ὑπο παντων; 16. τιμωμενος ὑπο των κριτων ἠθροισε πολλους στεφανους. 17. ἀγαν ἐτιμω, ὠ Θεαγενες. 18. ὁ Περικλης εἰωθεν ἡγεισθαι τῳ δημῳ. 19. οὐκ ἀει ἐπηνου ὑπο των ἡγεμονων, ὠ Περικλεις. 20. ἀγαν ῥᾳδιον ἐστιν ἐπιφθονως χρησθαι * τῃ δυναμει.

KEY TO EXERCISE

1. The Spartans used to dine in tbe roads. 2. Metiocbns supervises the bread. 3. We consider the garlands to be rubbish. 4. Tbe Athenians often used to conquer tbe Spartans. 5. Theagenes used to display excessive ambition. 6. The athlete claims to bave won. 7. Speeches are always being made by orators. 8. Tbe hero often won the boxing. 9. You are being enslaved by the master, young man. 10. You are honoured by the poet, athlete. 11. Excessively political people were not loved by the many. 12.

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* In the verb χρωμαι (χρα-ομαι) η is everywbere found wbere there would be an α in τιμωμαι (τιμαομαι).

This was being shown to the boys by the teacher. 13. (While) loving your country, citizens, do you not fight on behalf of it? 14. It is evil to be enslaved to the enemy. 15. Who does not desire to be loved by all? 16. Being honoured by the judges, he amassed many garlands. 17. You were honoured too much, Theagenes. 18. Pericles is accustomed to lead the people. 19. You were not always praised by the leaders, Pericles. 20. It is too easy to use power unpopularly.

POT-HUNTER AND POOH-BAH

(From Plutarch)

Plutarch, who lived from A.D. 48 to about A.D. 120, was a native of Chæronea in Bœotia. His two main works are the *Parallel Lives* and the *Moralia*, the first a series of biographies of famous Greeks and Romans compared with one another, the second a collection of eighty-three essays on a wide range of subjects, from "Advice to Married Couples" to "The Face of the Moon". The "Lives" of Plutarch have become familiar to English readers from North's translation. Shakespeare, Wordsworth and Browning all drew from Plutarch's well. The Essayists, especially Montaigne and Francis Bacon, were profoundly influenced by the *Moralia*. The following passage, which has been somewhat adapted, not only gives some useful practice in the contracted verbs, but also illustrates Plutarch's chatty and anecdotal style.

Οὐδε γαρ του Θεαγενους[1] το ἀγαν φιλοτιμον και

1. Theagenes was a native of Thasos, and was reputed to be a son of Hercules. At the tender age of nine he carried home on his shoulders one of the bronze statues in the market-place. His superhuman strength and speed won

φιλονεικον ἐπαινουμεν. οὑτος γαρ οὐ μονον την περιοδον[2] ἑνικα ἀλλα και πολλους ἀγωνας, οὐ παγκρατιῳ[3] μονον ἀλλα και πυγμῃ και δολιχῳ.[4] τελος δε, ὡς ἡρῳα ἐπιταφιου τινος ἐδειπνει,[5] προτεθειστης ἁπασι κατα το εἰωθος της μεριδος,[6] ἀναπηδησας διεπαγκρατιασεν.[7] και οὑτως ἐδηλου ὁτι ἀξιοι αὐτος μονος νικαν οὐδ' εἰα οὐδενα ἀλλον κρατειν αὐτου παροντος.[8] ὁθεν ἠθροισε χιλιους και διακοσιους

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for him not only 1200 prizes, but also, as may be readily inferred from this passage, many enemies. One man visited a statue of Theagenes for the express purpose of occasionally whipping it, until the outraged effigy got its own back by falling one night on its owner and killing him. Nor did the aggrieved relatives have the last word when they threw the statue into the sea, for a famine ensued which, according to Delphi, could only be averted by the restoration of Theagenes. Shortly afterwards the triumphant image was miraculously hauled up in some fishermen's nets. In spite of Plutarch's strictures, it would appear that the gods are on the side of the big biceps! 2. "The whole round" comprises the four big games meetings, the Olympic, Pythian, Isthmian and Nemean. 3. The Pancratium was a brutal kind of 'all-in' contest, with no inhibitions or Queensberry rules. In the "boxing" (πυγμη) leathern thongs were wound round the fists of the combatants. In both kinds of contest the fight went on uninterruptedly until one of the competitors owned himself beaten. 4. The "long" race was about two and a quarter miles. What does the anthropologist term 'dolichocephalic' mean? 5. Lit. "He was eating the 'hero' feast of some funeral-games celebration." As early as Patroclus in the *Iliad*, games contests were held to celebrate the passing of a hero. Theagenes was attending the banquet which would naturally accompany such a celebration. 6. "A share having been placed before all"—Genitive Absolute; see c. 11, Strabo, n. 11; c. 12, Theophrastus, n. 15. 7. "He went through the whole Pancratium." This is not very clear. It takes two to make a Pancratium, and Plutarch does not tell us who his opponent was. It almost looks as if Theagenes assaulted his fellow-guests. 8. It is true that a garland of leaves was the only prize for victory in

στεφανους, ὡν συρφετον[9] ἡμεις ἡγουμεθα τους πλειστους. οὐδεν οὐν τουτου διαφερουσιν οἱ προς πασαν ἀποδυομενοι[10] πολιτικην πραξιν, ἀλλα μεμπτους τε ταχυ ποιουσιν ἑαυτους τοις πολλοις ἐπαχθεις τε γιγνονται. εἰ μεν γαρ τις των τοιουτων κατορθοι, ἐπιφθονος γιγνεται. εἰ δ' αὐ σφαλλεται, ἐπιχαρτος. και το θαυμαζομενον[11] αὐτων ἐν ἀρχῃ της ἐπιμελειας εἰς χλευασμον ὑπονοστει και γελωτα. τοιουτον[12] το 'Μητιοχος μεν γαρ στρατηγει, Μητιοχος δε τας ὁδους,[13] Μητιοχος δ' ἀρτους ἐπωπᾳ, Μητιοχος δε

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the festivals. Too much should not be made of this, however, as the home town of the victor frequently rewarded him lavishly. At Athens an Olympic victor received a purse of 500 drachmas and a free dinner in the Town Hall for the rest of his life, an honour which, incidentally, Socrates claimed he should receive, when his accusers required him to fix his own penalty. The crown at the Olympic games was of wild olive, at the Pythian, bay, at the Isthmian, parsley and pine, and at the Nemean, parsley. 9. " Rubbish " because they were easy or empty victories. 10. " Stripping for "— i.e. getting ready for. Plutarch still has the games in mind. The Greeks, sensibly enough, had no qualms about complete nudity, and the wearing of any sort of clothing at games would perhaps have surprised them as much as the reverse would us. Indeed, the only event in which the competitors wore clothes (i.e. armour) was a comic event. 11. " That which was admired "— their readiness to assume the burden of office. 12. " Of such a kind as . . ." where we should say " for instance." Thucydides tells us that the democracy in the time of Pericles was practically a rule by one man, Pericles. Metiochus, whom Pericles defended in the law-courts, seems to have been Pericles' right-hand man, responsible for carrying out the chief's decisions. According to the anonymous Comic Poet whom Plutarch quotes, he was Lord This and That, and Lord High Everything Else. His habit of " seeing to " everything would one day make him say " oimoi "— i.e. be sorry for himself. 13. Object of ἐπωπᾳ. Not only was he in the War Office, but he was Minister for Transport.

τἀλφιτα,[14] Μητιοχος δε παντ' ἀκειται, Μητιοχος δ' οἰμωξεται.'

των Περικλεους οὑτος εἰς ἡν ἑταιρων, τῃ δι' ἐκεινον δυναμει[15] ἐπιφθονως χρωμενος και κατακορως. δει[16] δε τον πολιτικον ἐρωντι τῳ δημῳ προσφερεσθαι και, εἰ μη παρεστι, ποθον ἑαυτου ἐναπολειπειν.

VOCABULARY

ἀθροιζω, amass, collect.
ἀκεομαι, see to, remedy.
ἀλφιτα (*n.pl.*), barley.
ἀναπηδαω, leap up.
ἀξιοω, think right, claim.
ἁπας, -σα, -ν, every, all (longer form of πας).
ἀποδυομαι, take clothes off, strip.
ἀρτος (*m.*), bread.
δειπνεω, dine, have a dinner.
δηλοω, show, make clear.
διακοσιοι (*adj.*), two hundred.
διαπαγκρατιαζω, perform the whole Pancratium.
διαφερω (*gen.*), differ from.
εἰωθα (*perf.*), I am accustomed; (*n. ptcple.*) το εἰωθος, custom.
ἐναπολειπω, leave behind in one.
ἐπαινεω, praise.
ἐπαχθης, -ες, annoying, offensive.
ἐπιμελεια, office, ministry.
ἐπιταφιος (*sc.* ἀγων), commemorative celebration.
ἐπιφθονος (*adv.* -ως), unpopular, odious.
ἐπιχαρτος (*adj.*), rejoiced over, an object of malignant joy.
ἐπωπαω, supervise.
ἐραω (*gen.*), love.
ἡγεομαι, consider, (with *dat.*) lead.
ἡρῳον (*n.*), a hero's feast.
Θεαγενης, Theagenes, a remarkable athlete.
κατακορως, immoderately, to excess.
κατορθοω, succeed.
μεμπτος, -η, -ον, contemptible.
μερις, -ιδος (*f.*), share, portion.
ὀθεν, whence.
οἰμωζω (*fut.*), -ξομαι, lament, regret.
οὐδε, nor, neither, not even.
παγκρατιον (*n.*), an 'all-in' boxing contest.
παρειμι, be present.
Περικλης, -εους, Pericles, famous Greek statesman.

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14. For τα ἀλφιτα, he was Minister of Food, and Agriculture as well. 15. For χραομαι, taking the dative, see c. 17, n. 13. 16. δει, "It is right that. . ." is followed by the accus. of the person and the infin. of the verb.

περιοδος (*f.*), sequence, series.
προσφερομαι, 'find' a person to be so and so in one's relations towards him.
προτιθημι, put before.
πυγμη, boxing.
στεφανος (*m.*), a garland.
στρατηγεω, be a general.
συρφετος (*m.*), sweepings, rubbish.
σφαλλομαι, fail.
ὑπονοστεω, sink to, come down to.
φιλονεικος, contentious, fond of winning; το -ον, the competitive spirit.
φιλοτιμος, ambitious; το -ον, vaulting ambition.
χιλιος (*adj.*), thousand.
χλευασμος (*m.*), scorn, mockery.

THE CONTRACTED FUTURE

1. If the stem of a verb ends in λ, μ, ν or ρ, the Future Tense is frequently formed by adding not -σ but -ε to the stem—e.g. μενω (I remain), Fut. μενε-ω. This, of course, contracts and is conjugated like the Present tense of φιλεω. In the same way the Future of some verbs ending in one of the above consonants (called 'liquids') in the Middle is conjugated like φιλουμαι—e.g. φαινομαι (I appear), Fut. φανουμαι.

2. καλεω (I call), and τελεω (I complete), in some dialects of Greek have Futs. καλεσω and τελεσω. But in Attic Greek the -σ- dropped out, and the fut. καλω and τελω is conjugated like φιλεω. In many of these verbs the form of the Future is indistinguishable from that of the Present. In Attic the Future of ὀλλυμι is ὀλω, and of μαχομαι, μαχουμαι.

3. All words that end in -ιζω or -ιζομαι form Futures with a contracted ε instead of σ—e.g. νομιζω, νομι-εω = νομιω, and . . . κομιζομαι, κομιουμαι.

4. One or two verbs with α in the stem, making a future in -ασω, dropped the σ and contracted the future like the present tense of τιμαω—e.g. σκεδαν-

νυμι—(I scatter), Fut. σκεδαω (σκεδω); ἐλαυνω (I drive), Fut. ἐλαω, ἐλω.

FURTHER NOTES ON CONTRACTED VERBS

1. A few verbs have -η instead of -α all the way through, though conjugated like τιμαω—e.g. διψαω (I am thirsty, cf. dipsomaniac), infin. διψην, etc.; ζαω (I live) and χραομαι (I use).

2. Two-syllabled verbs in -εω, like πλεω (I sail) and πνεω (I breathe), contract ε + ε to ει and ε + ει to ει, but leave ε + ο or ου, uncontracted—i.e. πλεω, πλεις, πλει, πλεομεν, πλειτε, πλεουσι.

CHAPTER XXI

IMPERATIVES

'Και λεγω τουτῳ,' said the centurion, 'Πορευθητι, και πορευεται· και ἀλλῳ, Ἔρχου, και ἐρχεται· και τῳ δουλῳ μου, Ποιησον τουτο, και ποιει' (Matt. viii. 9 or Luke vii. 8). One suspects that the centurion must have frequently been in this imperative mood, grammatically as well as mentally. At any rate, he uses three forms of it here. The Imperative Mood, then, expresses a command. In Greek, not only is the Present Tense of the Imperative used, but also quite as commonly the Aorist Tense. There was a distinction, though it is not one of time. The distinction is the same as that which applied to the Infinitives. Strictly speaking, the Aorist Imperative should be used for an instantaneous command relating to a specific action, the Present for a general injunction, or one calling for continuous action. Doubtless, however, the distinction became blurred in the course of time, and it will be noted that our centurion hops about quite unconcernedly from Aorist to Present, and back to Aorist again, although he can hardly have intended any difference from a grammatical point of view between 'come', 'go', and 'do'.

Here, then, are the Imperatives. Only the 2nd persons are given in full, for they are obviously the most common. Greek did employ a 3rd person singular and plural of the Imperative, to be trans-

lated in English, ' Let him, her, or it loose, honour, love, etc. Let them loose, etc.' You are recommended to learn the 2nd persons thoroughly, but the 3rd persons are not of such frequent occurrence as to warrant your spending much time on them. The 3rd person forms of λυω are given here, and it will not be difficult to infer the corresponding forms for the other verbs. The Irregular Imperatives must be noted very carefully, as they are important.

A Present (not Aorist) Imperative is negatived by putting μη before the verb. This is called a Prohibition. An instantaneous and specific prohibition involves the use of μη with the Aorist Subjunctive, and that must be learned later.

Learn first the regular Imperatives pp. 206–7, and then return to these, from the -μι verbs.

1. ἱημι	ἱει	ἱεσο (ἱου)	ἑς	οὑ	-ἑθητι
	ἱετε	ἱεσθε	ἑτε	ἑσθε	-ἑθητε

2. εἰμι (' I am ')

Present Imper. Sing. 2. ἰσθι Plur. 2. ἐστε
3. ἐστω 3. ὀντων (or ἐστωσαν)

3. εἰμι (' I go ')

Present Imper. Sing. 2. ἰθι Plur. 2. ἰτε
3. ἰτω 3. ἰοντων

4. φημι

Present Imper. Sing. φαθι Plur. φατε

5. καθημαι Sing. καθησο Plur. καθησθε, κειμαι
κεισο κεισθε

6. οἰδα Sing. ἰσθι Plur. ἰστε.

THE IMPERATIVE MOOD

Verb.	Present.		Aorist.		
	Active.	*Middle and Passive.*	*Active.*	*Middle.*	*Passive.*
λυω	S. λυε P. λυετε	λυου λυεσθε	λυσον λυσατε	λυσαι λυσασθε	λυθητι λυθητε
τιμαω	S. τιμα P. τιματε	τιμω τιμασθε	τιμησον τιμησατε	τιμησαι τιμησασθε	τιμηθητι τιμηθητε
φιλεω	S. φιλει P. φιλειτε	φιλου φιλεισθε	φιλησον φιλησατε	φιλησαι φιλησασθε	φιληθητι φιληθητε
δουλοω	S. δουλου P. δουλουτε	δουλου δουλουσθε	δουλωσον δουλωσατε	δουλωσαι δουλωσασθε	δουλωθητι δουλωθητε
τιθημι	S. τιθει P. τιθετε	τιθου τιθεσθε	θες θετε	θου θεσθε	τεθητι τεθητε

διδωμι	S. διδου P. διδοτε	διδοσο διδοσθε	δος δοτε	δου δοσθε	δοθητι δοθητε
ἱστημι	S. ἱστη P. ἱστατε	ἱστασο ἱστασθε	1. S. στησον P. στησατε 2. S. στηθι P. στητε	1. S. στησαι P. στησασθε 2. S. ——— P. ———	σταθητι σταθητε
δεικνυμι	S. δεικνυ P. δεικνυτε	δεικνυσο δεικνυσθε	δειξον δειξατε	δειξαι δειξασθε	δειχθητι δειχθητε

IMPERATIVE THIRD PERSON SINGULAR AND PLURAL

λυω	S. λυετω P. λυοντων or λυετωσαν	λυεσθω λυεσθων or λυεσθωσαν	λυσατω λυσαντων	λυσασθω λυσασθων	λυθητω λυθεντων or λυθητωσαν

EXERCISE. IMPERATIVES

Translate :—

1. τιμα τον πατερα σου και την μητερα σου. 2. δος την βασιλειαν τῳ ξενῳ. 3. μη δηλου την θησαυρον τοις πολιταις. 4. εὐθυς ἰθι προς την πολιν και ταυτα ἀγγειλον τοις πολιταις. 5. παιδες μικροι φιλουντων ἀλληλους. 6. πειθου τοις του βασιλεως λογοις. 7. παυεσθε μαχομενοι τοις Λακεδαιμονιοις, ὠ Ἀθηναιοι. 8. ἀνδρειοι ἐστε, ὠ στρατιωται. εὐθυς δειξατε τοις πολεμιοις την ἀρετην. 9. ἱστε ὁτι οὐποτε ἀποδωσω το ἀργυριον. 10. εἰ δακνει σε ὁ ἰχθυς, ἀφες. 11. καθησθε, ὠ παιδες, και σιωπατε. 12. εὐδαιμων ἰσθι, ὠ παι, παντα τον βιον. 13. λυετε τους ἱππους ἐκ των ἀγρων. 14. μη φαθι τουτο· αἰσχρον γαρ ἐστι. 15. ἀγε· στηθι ἐν τῃ ὁδῳ· μεγαλῃ δε τῃ φωνῃ βοα.

KEY TO EXERCISE

1. Honour thy father and thy mother. 2. Give the kingdom to the stranger. 3. Do not show the treasure to the citizens. 4. Go at once to the city and announce these things to the citizens. 5. Let little children love one another. 6. Obey the words of the king. 7. Stop fighting the Spartans, Athenians. 8. Be brave, soldiers. Show your courage at once to the enemy. 9. Know that I shall never give back the money. 10. If the fish is biting you, let it go. 11. Sit down, boys, and be quiet. 12. Be happy, my boy, all your life. 13. Release the horses from the fields. 14. Do not say this, for it is disgraceful. 15. Come, stand in the road, and shout with a loud voice.

Inveni Portum

1. Ἐλπις και συ Τυχη μεγα[1] χαιρετε· τον λιμεν' εὑρον·
οὐδεν ἐμοι χ'[2] ὑμιν· παιζετε τους μετ'[3] ἐμε.

1. As adv., a 'long' farewell. 2. For και. 3. See c. 22. A Latin translation of this anonymous epitaph is to be found on the statue of Lord Brougham at Cannes.

Inveni portum : Spes et Fortuna valete;
Sat me lusistis; ludite nunc alios.

Perhaps : So farewell, Hope, for ever,
Fond Fortune, fare thee well,
For I have found a harbour,
To shelter from the swell;
And others will come after,
Your jest and sport to be.
But I am nought to you again,
And ye are nought to me.—T. W. M.

Point d'Appui

2. δος μοι που στω [1] και κινησω την γην.—Archimedes.

1. Subjunctive, 'I am to stand.' See c. 27.

Archimedes was illustrating the principle of the lever. A fulcrum and a *locus standi* would give him power to wobble the earth. Luckily no one was prepared to make these concessions to the reckless scientist.

Mehr Licht !

3. μικρον ἀπο του ἡλιου μεταστηθι.—Diogenes.

Diogenes the Cynic philosopher is said to have lived in a tub. Alexander the Great came to visit him, and asked what favour he could bestow on him. This is Diogenes' reply.

Benefits Forgot

4. χαριν λαβων μεμνησο [1] και δους ἐπιλαθου.[2]

1. μεμνημαι, a perf. with pres. meaning, is conjugated like καθημαι. 2. It will be observed that parts derived from the

2nd aor. have endings like the pres.—e.g. the aor. of λαμβανω is ἐλαβον, the aor. imper. λαβε. The aor. of ἐπιλανθανομαι is ἐπελαθομην (mid.). This is the aor. mid. imper.

Be Sober, be Vigilant

5. ναφε και μεμνασ' ἀπιστειν.—Epicharmus.

Epicharmus, a comic poet of the fifth century B.C., lived in Sicily, where the sound η was broadened to α. An Athenian would have pronounced this νηφε and μεμνησο. This has been suggested as the motto of a NAAFI canteen!

Compulsory Maths.

6. ἀγεωμετρητος μηδεις [1] εἰσιτω (see c. 7).

1. Not only is μη used to negative an imper., but compounds of οὐ like οὐδεις ('no one'), οὐποτε ('never'), etc., change their οὐ to μη.

Proper Study

7. γνωθι [1] σεαυτον.

1. Imper. from ἐγνων, aor. of γιγνωσκω. This advice was written up in the temple of Delphi, together with the other great maxim, μηδεν ἀγαν, 'nothing in excess' (see note above for μηδεν).

Aprèz Nous le Déluge

8. ἐμου θανοντος [1] γαια [2] μιχθητω [3] πυρι·
οὐδεν μελει [4] μοι· τἀμα [5] γαρ καλως ἐχει.

1. Gen. abs. 2. Another form of γη. 3. 3rd person aor. pass. imper. of μιγνυμι or μειγνυμι. 4. An impers. verb — i.e. one without a subject for which we supply the word 'it'—'it concerns'. οὐδεν is here a kind of adv., 'in no way'. 5. = τα ἐμα, 'my affairs'. This verse was frequently quoted by the Roman Emperors Tiberius and Nero.

Divine Protection

9. ἐνδυσασθε την πανοπλιαν του Θεου—Eph. vi. 11.

On the Spartans Who Fell at Thermopylae [1]

10. ὦ ξειν',[2] ἀγγειλον[3] Λακεδαιμονιοις ὁτι τηδε
κειμεθα τοις κεινων[4] ῥημασι πειθομενοι.
Simonides.

1. The story of Leonidas, who with 300 Spartans kept the Persians at bay in 480 B.C., is too well known to require repeating. The simplicity and restraint of this epitaph of Simonides have been universally admired. 2. ξεινος (voc. ξεινε), a form of ξενος, a word of many meanings: 'stranger', 'friend', 'host', 'guest'. Here it refers to a bypasser. 3. ἀγγειλον, aor. imper. of ἀγγελλω—though some read here ἀγγελλειν—an infin. for imper., a construction common in French: 'Ne pas parler au Wattman'. 4. = ἐκεινων. See c. 24. 4.

Blind Bartimeus

11. Ye that have eyes, yet cannot see,
In darkness and in misery
Recall those mighty voices three—
'Ἰησου,[1] ἐλεησον[2] με'—
'Θαρσει, ἐγειραι'—'Ὑπαγε,[3]
Ἡ πιστις σου σεσωκε σε.'—Longfellow.
See Mark x. 46–52.

1. Vocative. 2. Aor. imper. of ἐλεεω. This word is known to Catholics in the transliterated form 'Kyrie, eleison'. 3. ὑπαγω was used in late Gk. frequently in an intrans. sense, as 'move along', 'go away'.

The Lord's Prayer

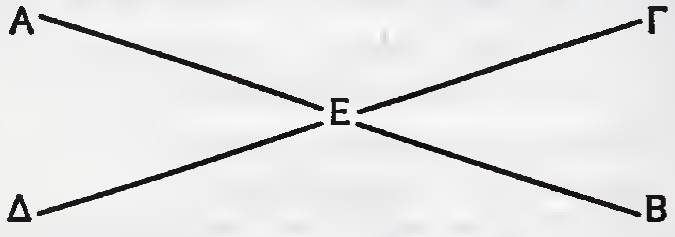
12. Οὑτως οὐν προσευχεσθε ὑμεις· Πατερ ἡμων ὁ ἐν τοις οὐρανοις, ἁγιασθήτω[1] το ὀνομα σου, ἐλθετω

1. 3rd person aor. pass. imper.

ἡ βασιλεια σου, γενηθητω[2] το θελημα σου, ὡς ἐν οὐρανῳ, και ἐπι γης· τον ἀρτον ἡμων τον ἐπιουσιον δος ἡμιν σημερον· και ἀφες[3] ἡμιν τα ὀφειληματα ἡμων, ὡς και ἡμεις ἀφιεμεν τοις ὀφειλεταις ἡμων· και μη εἰσενεγκῃς[4] ἡμας εἰς πειρασμον, ἀλλα ῥυσαι[5] ἡμας ἀπο του πονηρου.[6]—Matt. vi. 9–13.

2. The aor. ἐγενηθην (a pass. form) is late Gk. for the classical ἐγενομην. 3. Aor. imper. of ἀφιημι. 4. This is the aor. subjunct. of εἰσφερω—another way in Gk. of saying, Don't do something or other, see c. 28. 5. ῥυσαι, aor. mid. imper. from ῥυομαι, 'draw away', 'rescue'. 6. It is not easy to say whether this is neuter 'evil', or mas., 'the evil one'.

EUCLID. Στοιχειων α′ ιε′



'Εαν δυο εὐθειαι τεμνωσιν[1] ἀλληλας, τας κατα κορυφην[2] γωνιας ἰσας ἀλληλαις ποιουσιν.

So departmental is education today that it is frequently overlooked that Euclid was a Gk. philosopher who lived about 300 B.C. and whose series of essays in deduction provided the only geometrical textbook for generations of schoolboys until 1886. Eucleides called his work Στοιχεια, which means 'the elements'. He regarded them as the elements of deductive proof. The above proposition is from Bk. I, No. 15 (in Gk. numerals α′ ιε′).

1. τεμνωσιν. Subj., required by the word ἐαν, 'if'. You may, however, translate it exactly as if it were the indic. How many Eng. words can you think of with the root TEM or TOM in, meaning 'cut'? 2. Lit. 'at the peak' or 'vertex'. We talk about 'vertically opposite angles'.

Δυο γαρ εὐθειαι αἱ ΑΒ, ΓΔ τεμνετωσαν[3] ἀλληλας κατα το Ε σημειον· λεγω ὁτι ἱση ἐστιν ἡ μεν ὑπο[4] ΑΕΓ γωνια τῃ ὑπο ΔΕΒ, ἡ δε ὑπο ΓΕΒ τῃ ὑπο ΑΕΔ.

Ἐπει γαρ εὐθεια ἡ ΑΕ ἐπ' εὐθειαν την ΓΔ ἐφεστηκε,[5] γωνιας ποιουσα τας ὑπο ΓΕΑ, ΑΕΔ, αἱ ἀρα[6] ὑπο ΓΕΑ, ΑΕΔ γωνιαι δυσιν[7] ὀρθαις ἱσαι εἰσιν. παλιν, ἐπει εὐθεια ἡ ΔΕ ἐπ' εὐθειαν την ΑΒ ἐφεστηκε,[5] γωνιας ποιουσα τας ὑπο ΑΕΔ, ΔΕΒ, αἱ ἀρα ὑπο ΑΕΔ, ΔΕΒ γωνιαι δυσιν ὀρθαις ἱσαι εἰσιν. ἐδειχθησαν δε και αἱ ὑπο ΓΕΑ, ΑΕΔ δυσιν ὀρθαις ἱσαι· αἱ ἀρα ὑπο ΓΕΑ, ΑΕΔ ταις ὑπο ΑΕΔ, ΔΕΒ ἱσαι εἰσιν. κοινη ἀφῃρησθω[8] ἡ ὑπο ΑΕΔ. λοιπη ἀρα ἡ ὑπο ΓΕΑ λοιπῃ τῃ ὑπο ΒΕΔ ἱση ἐστιν· ὁμοιως δη δειχθησεται, ὁτι και αἱ ὑπο ΓΕΒ, ΔΕΑ ἱσαι εἰσιν.

Ἐαν ἀρα δυο εὐθειαι τεμνωσιν ἀλληλας, τας κατα κορυφην γωνιας ἱσας ἀλληλαις ποιουσιν· ὁπερ ἐδει δειξαι.[9]

VOCABULARY

ἀπιστεω, disbelieve.
ἀρα, after all, you see.
ἀφιημι, let go, forgive.
βασιλεια (*f.*), kingdom.
γωνια (*f.*), angle.
δυο, two.
ἐαν (*conj.*), if.
εἰσφερω, bring into.
ἐλεεω, pity, have mercy on.
ἐνδυομαι, put on.

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3. 3rd pers. plur. of the pres. imper. 4. Euclid always uses ὑπο when denoting angles: ἡ ὑπο ΑΕΓ γωνια is short for ἡ ὑπο ΑΕΓ περιεχομενη γωνια—i.e. the angle enclosed by ΑΕΓ. 5. Lit. 'stands on'. 6. ἀρα is a particle meaning 'then', 'you see'. 7. δυσιν is a late dat. plur. of δυο. ὀρθη, 'right', is, of course, short for ὀρθη γωνια, 'right angle'. 8. This is a rare form which you have not been given. It is the 3rd sing. imper. of the perf. pass. of ἀφαιρεω. 'Let (it) be taken away'. 9. = Q.E.D. (quod erat demonstrandum), lit. 'which it was necessary to show'. Note the active infin. δειξαι in the Gk.

ἐπιλανθανομαι, forget.
ἐπιουσιος, sufficient for the coming day (*adj.*), from ἡ ἐπιουσα (ἡμερα), the oncoming (day).
εὐθεια (*f.*), line.
θαρσεω, cheer up.
θελημα (*n.*), will, wish.
κοινος, -η, -ον, common.
κορυφη (*f.*), apex, vertex.
λοιπος, -η, -ον, remaining.
μεθιστημι (*intrans.* tenses), shift, move.
μεμνημαι (*perf.*), I remember.
νηφω, be sober.
ξεινος, ξενος (*m.*), stranger, host, guest.
ὀφειλετης, debtor.
ὀφειλημα (*n.*), debt.
παιζω, play with, mock.
πανοπλια (*f.*), a full suit of armour.
πειθομαι, I obey (c. *dat.*).
πειρασμος (*m.*), temptation.
πονηρος, -α, -ον, wicked, evil.
πορευομαι (*aor.* ἐπορευθην), go, march.
προσευχομαι, pray.
πυρ (*n.*), fire.
ῥημα (*n.*), command, ordinance.
ῥυομαι, rescue, deliver.
σημειον (*n.*) (see c. 12), point.
σημερον (*adv.*), today.
στοιχειον (*n.*), element.
σῳζω, save.
τηδε, here.
τυχη (*f.*), fortune.
ὑπαγω, move, go one's way.
χαιρω, farewell, rejoice.

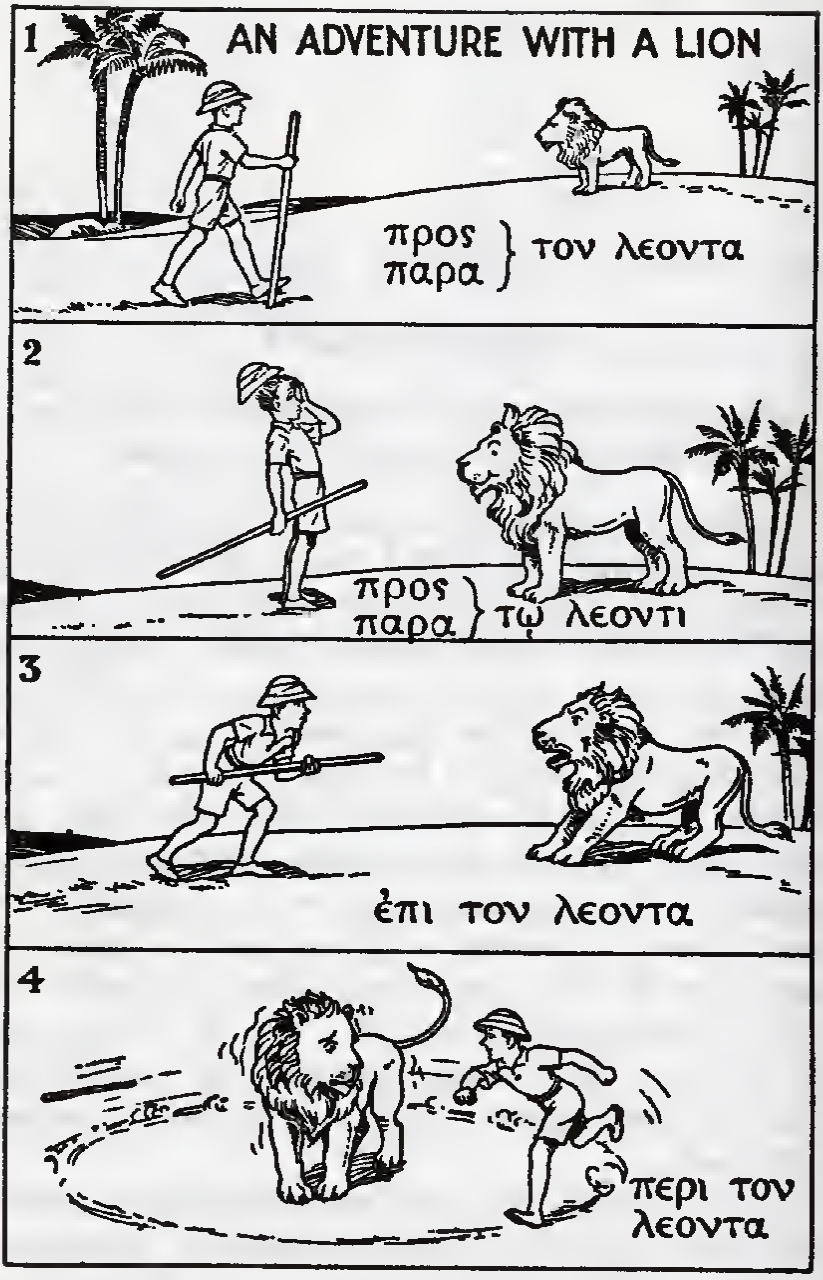
CHAPTER XXII

PREPOSITIONS

(Also rules for expressing Time and Space, and prepositions compounded with verbs.)

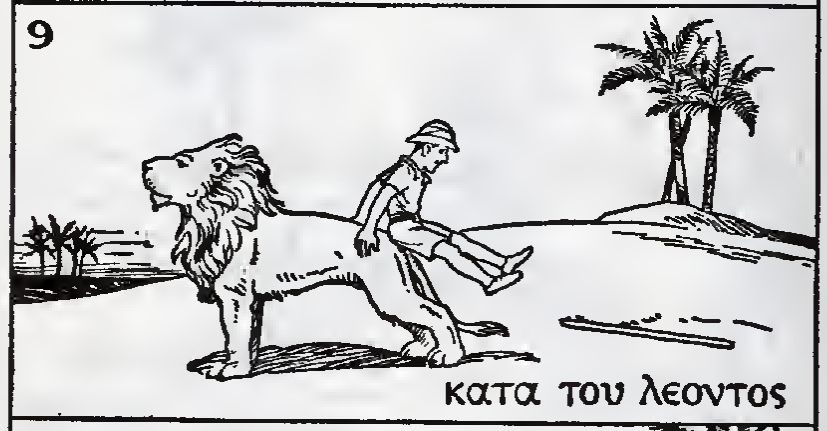
PREPOSITIONS are so common in Greek that it has been impossible to avoid them in the previous extracts. In the Crocodile story, for instance (ch. 10), they occur sixteen times. Some (e.g. ἐν, ἐξ, etc.) take only one case, some (e.g. κατα, δια, etc.) two, and others (e.g. ἐπι, παρα, etc.) three. The important thing in the case of these two latter classes is to notice what case they take when you meet them, because *the meaning of the preposition is decided by the case which it governs*. Originally they were a sort of *adverbs of place*, used to make the meanings of the cases more clear. Therefore εἰς, 'into', only takes an acc., ἐξ, 'out of', a gen., and ἐν, 'in', dat. But παρα, 'alongside of', can be used with all three cases, and has a different meaning with each.

At first sight this may sound confusing, but if you once understand the fundamental meaning of the cases, difficulties disappear. This is best seen in reference to the ideas of Place and Time.


1
AN ADVENTURE WITH A LION
προς
παρα
τον λεοντα
2
προς
παρα
τῳ λεοντι
3
ἐπι τον λεοντα
4
περι τον
λεοντα

5
μετα του λεοντος
6
ἀνα τον λεοντα
7
ὑπερ του λεοντος

8
ἐπι του λεοντος


9
κατα του λεοντος

10
ὑπο τῳ λεοντι

11
εἰς τον λεοντα
12
ἐν τῳ λεοντι
13
ἐκ του λεοντος
14
{ἀπο του λεοντος
παρα

Meaning of the Cases in Reference to Place and Time

(a) *Place.*

The acc. means originally *motion to.*
„ gen. „ *motion from.*
„ dat. „ *rest at.*

ἠλθομεν την πολιν means (in poetry, at any rate) 'we came to the city'. So does ἠλθομεν εἰς την πολιν.

ποιας γης ἠλθες means 'from what kind of land did you come?'

αἰθερι ναιων means 'dwelling in the sky' (Homer), but in prose writers prefer, ἐν αἰθερι.

Similarly,

παρα τους πολεμιους means 'towards the enemy'.
παρα των πολεμιων means 'from the enemy'.
παρα τοις πολεμιοις means 'near or by the enemy'.

(b) *Time.*

The acc. implies *extension over.* τρεις ἡμερας ἐμεινα, 'I remained three days'. (Also of space—e.g. ἰεναι την αὐτην ὁδον, 'to go the same way'.)

The gen. implies *during a part of*—e.g. του αὐτου ἐτους, 'in the same year', i.e. 'at some time *within* the year'. Compare the colloquial Eng. 'of a morning'.

The dat. implies *a point of time*—e.g. τῃ δευτερᾳ ἡμερᾳ, 'on the second day'.

So νυκτα = 'all night long'; νυκτος, 'during part of the night'.

These three basic ideas are at the root of the preps., and apply to most of them. But there are also—unfortunately for the learner!—many derived and

less obvious meanings, some of which are commoner than the original meanings. You are therefore recommended to study very carefully the following table. Preps. are frequently compounded with verbs. In some cases Eng. derivs. are a help to learning their meaning. The numbers in brackets refer to chapters of this book (e.g. 18, 4 = ch. 18, extract 4).

Before proceeding to the prepositions with three cases, you may like to test your memory. How many of these can you get right?

EXERCISE. PREPOSITIONS (I)

Translate :—

1. δι᾽ ἐρωτα.
2. μετα του γεροντος.
3. ἀνα το ὀρος.
4. ὑπερ των πολιτων.
5. κατα την ἀληθειαν.
6. ὑδωρ ἀντι πυρος.
7. δι᾽ ἀσπιδος.
8. μετα τον θηρα.
9. προ του φυλακος.
10. ὑπερ το τερμα ἰεναι.
11. κατα της μητρος λεγειν.
12. ἀπο της Ἑλλαδος ἡκω.
13. θελομεν ἐχειν εἰρηνην ἀντι πολεμου.
14. οἱ μεν ἀμφι τον στρατηγον ἐμενον συν αὐτῳ ἀνευ σιτου μεχρι νυκτος, οἱ δε ἀλλοι ἐφευγον ἐφ᾽ ἱππου κερδους ἑνεκα προς την πολιν.
15. προς δε τουτοις οἱ κακοι παιδες ἀνα κλιμακα ἀναβαντες λιθους ἐφ᾽ ἡμας κατεβαλλον παρα νομον.

(*Contd. p. 226.*)

THE PREPOSITIONS

A. Governing One Case Only

	Meaning.	*Examples (basic).*	*Idiomatic Uses.*	*Eng. Deriv.*	*Compounds.*
	(1) *With the Accusative*				
1. εἰς or ἐς	'into', 'to'	εἰς το στομα (10, 3) εἰς το φως (13, 4) εἰς τον ποταμον (22, 1)	εἰς μαρτυριαν (22, 5), 'for a witness' εἰς τριακοσιους, 'up to 300' εἰς το λοιπον, 'for the future'	None Stamboul is derived from εἰς την πολιν	εἰσαγειν, 'to bring into'
2. ἀνα	'up' (opp. of κατα) 'back again'	ἀνα τον ποταμον, 'up stream'	ἀνα ἑκατον, 'by hundreds'	anabasis (going up) anathema anachronism (time-back)	ἀναβαινειν, 'to go up'
	(2) *With the Genitive*				
3. ἀντι	(original meaning, 'against'), 'opposite to', 'instead of'	πολεμος ἀντι εἰρηνης, 'war instead of peace'	—	antitoxin antidote antipathy antiseptic antipodes	In compounds often means 'in return' ἀντιδοσις, 'a giving in return', 'exchange'
4. ἀπο	'away from', 'from'	ἀπο ἐχθρων (18, 4), 'from foes' ἀπο θεου, 'from god'	—	apostasy apostle apostrophe	ἀποστατειν, 'to stand away from', 'revolt' ἀποστελλειν, 'to send away'

					ἀποστρεφω, 'turn away' In compounds often means 'back'; ἀποδιδωμι, 'give back'
5. ἐκ or ἐξ	'out of'	ἐκ του ὑδατος (10, 3), 'out of the water' ἐκ της πολεως ('from the city')	ἐκ παιδος, 'from boyhood' ἐκ Διος ὀναρ, 'a dream from Zeus' (Homer)	ecstasy exodus	ἐξιστημι, 'I make to stand out of'—i.e. 'drive out of'; e.g. φρενων, 'wits' So ἐκστασις, 'standing outside oneself'
6. προ	'before' (either of place or of time)	προ της θυρας, 'before the door' προ της μαχης, 'before the battle'	—	prognostic prologue	προδιδωμι, 'betray' προλεγειν, 'foretell'
(3) *With the Dative*					
7. ἐν	'in'	ἐν τῳ Νειλῳ (10, 3) ἐν τῃ γῃ (10, 3) ἐν τῳ ποταμῳ (10, 3)	ἐν τῳ παροντι, 'at present' οἱ ἐν τελει, 'those in power, the authorities'	endemic energy	ἐνδημος, 'dwelling in', 'native' ἐνεργεια, lit. 'in work', so 'activity'
8. συν	'with'	In prose 'with' is usually expressed by μετα with gen. (*v. sup.*)	συν θεοις, 'with the help of the gods'	synchronise synonym synopsis syntax synthetic syllabus symmetry sympathy symposium	συλλαμβανω, 'collect' συμποσιον, 'a drinking party' συντιθημι, 'put together'

B. Governing Two Cases (Acc. and Gen.).

	Meaning.	*Examples (basic).*	*Idiomatic Uses.*	*Eng. Deriv.*	*Compounds.*
	(1) *With the Accusative*				
9. διᾰ	'on account of', 'owing to'	διᾰ τὴν φύσιν (22, 3), 'on account of nature'	διᾰ ταῦτα, 'therefore'	Meaning '*right through*'	
				diaphanous	διαφαίνω, 'show through'
		διᾰ τὴν ἀρετήν (22, 3)		diameter	διᾰ μέτρον, 'transverse measurement'
				Meaning '*thoroughly*', usual meaning in Gk. compounds—e.g. διαφθείρω, 'destroy utterly'	
	(2) *With the Genitive* (of place)				
	'by means of', 'through'	διᾰ τῆς πόλεως, 'through the city'	δι' αὐτοῦ (22. 5), 'by means of him'	Meaning '*separation, division*'—e.g. διαγιγνώσκω, 'distinguish', διαιρέω, 'divide' (diæresis)	
		(of time) διᾰ νυκτός, 'through the night'	δι' ὀλίγου, 'after a short interval'		
10.	'down'	—	καθ' ἡμέραν, 'day by day'	catastrophe	καταστρέφω, 'I turn upside down'
	(1) *With the Accusative*				
κατᾰ	(*a*) 'down along'	κατᾰ ποταμόν, 'downstream'	κατᾰ γῆν καὶ θάλασσαν, 'by land and sea'	cataract	—
	(*b*) 'according to'	κατᾰ τὸν Ὅμηρον, 'according to Homer' (14, n. 20)	κατᾰ λόγον (10, 3), 'in proportion to'	catalogue	κατάλογος, 'list'
				cataclysm	κατακλύζω, 'wash down'
		κατᾰ νόμον, 'according to law'	καθ' ὅλον, 'wholly'	catalepsy	καταλαμβάνω, 'seize'

	(2) *With the Genitive* (vertically)				
	(*a*) 'down from'	κατα του τειχους, 'down from the wall'	—	—	—
	(*b*) 'against'	κατα σου λεγω, 'I speak against you'	—	—	—
	(1) *With the Accusative*				
11. μετα	'after' (either of time or of place)	μετα τουτο (22, 5), 'after this' μετα τον πολεμον, 'after the war' μεθ' ἡμας, 'in search of us'	—	metaphysics metabolic	τα μετα φυσικα, 'things after physics' μεταβαλλω, 'throw together', so 'change'
	(2) *With the Genitive*				
	'with'	μετα σου, 'with you' (14, n. 17)	—	In compounds frequently denotes '*change*'—e.g. μετανοια, 'changing one's mind', and so 'repentance'	
		μετα των φιλων, 'with his friends' (23, 1)	—	Sometimes 'search'—e.g. μεταπεμπομαι, 'send for'	
	(1) *With the Accusative*				
12. ὑπερ	'over', 'beyond'	ὑπερ την θαλασσαν, 'beyond the sea' ὑπερ Βορεαν, 'beyond the North Wind'	ὑπερ δυναμιν, 'beyond one's power' —	hyperbole hypercritical hyperborean hypermetrical	ὑπερβαλλω, 'surpass'
				N.B.—In compounds it has the idea of 'excess'	
	(2) *With the Genitive*				
	'above'	ὑπερ της γης, 'above the earth'	—	—	—
	'on behalf of'	—	ὑπερ της πατριδος, 'on behalf of one's country'	—	—

KEY

1. On account of love.
2. With the old man.
3. Up the mountain.
4. On behalf of the citizens.
5. According to the truth.
6. Water instead of fire.
7. Through a shield.
8. After the beast.
9. In front of the guard.
10. To go beyond the boundary.
11. To speak against mother.
12. I have come from Greece.
13. We wish to have peace instead of war.
14. Those around the general remained with him, without food, until night, but the others fled on horseback, for the sake of reward, to the city.
15. But in addition to these things, the naughty boys, having climbed up a ladder, threw down stones on us, against the law.

C. 'Improper Prepositions'

With gen. (1) The following words take a *genitive* case, but cannot be compounded with verbs. Therefore grammarians call them 'improper'.

ἀνευ, 'without' (ἀνευ φωνης, 22, 2).

ἑνεκα, 'for the sake of' (generally follows its case: μισθου ἑνεκα, 'for the sake of reward').

μεχρι, 'as far as', 'until' (μεχρι της πολεως).

χαριν, 'for the sake of' (μνημης χαριν, 'for memory's sake').

πλην, 'except' (πλην ἐμου, 'except me').

With acc. (2) ὡς, 'to', takes the *accusative*, but is used only with persons.

ὡς τον βασιλεα ἠλθον, 'I came to the king'.

With dat. (3) ἁμα, 'at the same time as', takes a *dative*: ἁμα τῃ ἡμερᾳ, 'at dawn'.
ὁμου, 'together with', takes a *dative*.

D. Adverbs used as Prepositions

Some adverbs are used as prepositions, and take a *genitive*. They include:—

μεταξυ, 'between'.
ἐμπροσθεν, 'in front of' (μου, 22, 5).
περαν or περα, 'beyond' (του Ἰορδανου, 22, 5).
ἐντος, 'within' (της ψυχης, 22, 2).
ἐγγυς / πλησιον } 'near'.
εἰσω / ἐνδον } 'inside'.
ἐξω / ἐκτος } 'outside'.
ὀπισθεν, 'behind'.
ἐναντιον, 'opposite to'.
χωρις, 'apart from'.

E. Governing Three Cases

[*N.B.*—Examples of basic meanings given first, then idiomatic usages. Try to discover from which meaning the English derivative (on pages 229, 231) is taken.]

	Meaning.	*With Accusative.*	*With Genitive.*
13. παρα	'alongside' [In compounds, 'beside', 'past', 'wrongly', 'amiss']	παρα την θαλασσαν, 'by the seaside' παρα δυναμιν, 'beyond one's power' (22, 3) παρα τον νομον, 'contrary to the law' παρα δοξαν, 'contrary to expectation'	παρα Θεου, 'at the hands of' or 'from God' (22, 15)
14. ἀμφι	'on both sides', 'around'	οἱ ἀμφι Σωκρατη, 'those around Socrates' ἀμφι σεληνην, 'around the moon' (13, 10)	(rare in prose) ἀμφι γυναικος 'about a woman'
15. περι	'around', 'about' [In compounds, also idea of 'excess', or 'survival']	περι ἀγκιστρον, 'around the hook' (10, 3) περι την πρωτην ὡραν, 'about the first hour'	περι του φωτος, 'about the light' (22, 5) περι του πραγματος, 'about the matter' περι πολλου ποιεισθαι, 'to value highly'

E. Governing Three Cases—*continued*

	Meaning.	*With Dative.*	*Eng. Deriv.*	*Compounds.*
13. παρα	' alongside ' [In compounds ' beside ', ' past ', ' wrongly ', ' amiss ']	παρ' ἐμοι, ' chez moi ' παρ' ἀλληλοις, ' alongside one another ' (14, n. 10)	parasite (παρα σιτον) parallel parable paragraph paraclete paradox	παρα-διδωμι, ' betray ' παρα-βαλλω, ' compare ' παρα-καλεω, ' encourage ' παρα-βαινω, ' transgress '
14. ἀμφι	' on both sides ', ' around '	ἀμφι ὠμοις, ' around the shoulders ' (Homer)	amphibrach amphitheatre amphibious amphisbaena, ' an animal that walks two ways ' (ἀμφι-βαινω)	ἀμφι-θεατρον, ' a round or oval theatre ' ἀμφι-βιος, ' living a double life ', i.e. ' on land and sea '
15. περι	' around ', ' about ' [In compounds also idea of ' excess ', or ' survival ']	(chiefly poetic)	peripatetic perimetre periphrasis periscope	περι-πατεω, ' walk round ' περιγιγνεσθαι, ' survive ', ' excel ' περι-σκοπεω, ' look around '

E. Governing Three Cases—*continued*

	Meaning.	*With Accusative.*	*With Genitive.*
16. ὑπο	'under' [In compounds also 'secretly', 'slightly', 'gradually']	ὑπο κλιμακα βαινειν, 'to go under a ladder' ('motion')	ὑπο γης, 'underground'
		ὑπο νυκτα, 'about nightfall'	ὑπ' αὐτου θανειν, 'to be killed by him'
			ὑπο δεους πραττειν, 'to act through fear'
17. προς	'at' or 'by'	προς την πολιν, 'towards the city'	προς μητρος, 'at the hands of', also 'in favour of a mother'
		προς ἑσπεραν, 'towards evening'	προς Θεων, 'in Heaven's name!' (in oaths)
		προς τους πολεμιους, 'against the enemy'	
		προς ταυτα, 'with reference to this'	
		προς χαριν, 'with a view to giving pleasure'	
18. ἐπι	'on', 'over'	ἐπι πλοιον, 'on to a boat' (22, 4)	ἐφ' ἱππου, 'on horseback' (22, 4) (you can only sit *on a part of a* horse)
		ἐφ' ἱππον ἀναβαινειν, 'mount a horse'	ἐπ' ἐμου, 'in my time', but ἐπ' ἐμοι 'in my power'
		ἐπι πασαν γην, 'over the whole earth' (13, 10)	ἐπ' οἰκου, 'homewards'
		ἐπι τους πολεμιους, 'against the enemy'	[*N.B.*—ἐπι is the bad boy of the prepositions, and breaks all the 'rules' of grammar. The variety of its meanings covers five columns in the lexicon!]
		ἐφ' ὑδωρ, 'to fetch water'	
		ἐπι το πολυ, 'for the most part'	

E. Governing Three Cases—*continued*

	Meaning.	*With Dative.*	*Eng. Deriv.*	*Compounds.*
16. ὑπο	'under' [In compounds also 'secretly', 'slightly', 'gradually']	ὑπ' Ἀθηναιοις, 'subject to the Athenians'	hypothesis hypodermic δερμα, 'skin'	ὑπο-τιθημι, 'place under' ὑπο-μειδιαω, 'smile slightly'
17. προς	'at' or 'by'	προς τῃ θυρᾳ, 'near the door' προς τουτοις, 'in addition to these things' (a common meaning)	proselyte prosody (ᾠδη)	προς-ἐλθειν 'to come to' προς-γιγνομαι, 'be added' προσβαλλω, 'attack'
		(These appear to be the only Eng. derivs. Don't confuse προ with προς		
18. ἐπι	'on', 'over'	ἐπι τῃ τραπεζῃ, 'on the table' ἐπι γελωτι, 'to cause a laugh' ἐπι τουτοις, 'on these conditions'	epidemic, ἐπι and δημος, 'among the people' epidermis, 'on top of the skin'—i.e. 'outer layer' epilogue, 'on top of a speech', or 'spoken in addition' epigram epidiascope episcopal epitaph, etc.	[Gk. can have two preps. in compound, sometimes three, e.g.— ἐξαγω, 'I lead out' παρεξαγω, 'I lead out in line' ἀντιπαρεξαγω, 'I lead out in line against']

EXERCISE. PREPOSITIONS (2)

Translate :—

A Famous Saying of Heracleitus—Two Versions

1. (*a*) οὐκ ἐστι[1] δις εἰς τον αὐτον[2] ποταμον ἐμβηναι.[3]

(*b*) τοις εἰς τον αὐτον ποταμον εἰσβαινουσι[3] ἑτερα και ἑτερα ὑδατα ἐπιρρει.

Heracleitus, the philosopher, lived about 500 B.C. Only fragments of his writings survive, of which παντα ῥει, 'everything is in a state of flux (lit. flows)', is the most famous. These are two versions of his discovery that matter itself is continually changing —e.g. the water in a river.

What is Thought?

2. διανοια ἐστιν ἐντος της ψυχης προς αὐτην διαλογος ἀνευ φωνης.—Plato.

The Greeks

3. (*a*) και παρα δυναμιν τολμηται και παρα γνωμην[4] κινδυνευται και ἐν τοις δεινοις[5] εὐελπιδες.—Thucydides.

(*b*) και γαρ τοι ἀγηρατοι μεν αὐτων αἱ μνημαι, ζηλωται δε ὑπο[6] παντων ἀνθρωπων αἱ τιμαι· οἱ[7] πενθουνται μεν δια την φυσιν ὡς θνητοι, ὑμνουνται δε ὡς ἀθανατοι δια την ἀρετην.—Lysias.

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1. ἐστι, 'here' = ἐξεστι, 'it is possible' (*v.* c. 15). 2. *v.* c. 24 under ὁ αὐτος. 3. ἐμβηναι, aor. inf. of ἐμβαινω ('I walk', or 'step in'). ἐμβαινουσι is not 3rd plur. of the pres. ind. What is it? 4. Here 'judgment'. 5. ἐν τοις δεινοις, 'in extremities'—Latin, *in extremis*. 6. For ὑπο with gen., see c. 22, § E. 7. οἱ comes from ὁς, the rel. pron. δια with acc. = owing to, *v.* c. 22, B.

A Learned Fool

4. σχολαστικος τις, ποταμον περαν[8] βουλομενος, ἐπεβη[9] ἐπι πλοιον ἐφ' ἱππου[10] καθημενος. πυθομενου[11] δε τινος δια τι ἐφ' ἱππου, ἐφη[12] σπουδαζειν.[13]

From the Fourth Gospel

5. ἐγενετο ἀνθρωπος ἀπεσταλμενος[14] παρα Θεου,[15] ὀνομα αὐτῳ Ἰωαννης. οὑτος ἠλθεν[16] εἰς μαρτυριαν, ἱνα μαρτυρηση[17] περι του φωτος, ἱνα παντες πιστευσωσι[17] δι' αὐτου . . . Ἰωαννης μαρτυρει περι αὐτου, λεγων, Ὁ ὀπισω μου ἐρχομενος ἐμπροσθεν[18] μου γεγονεν[19] . . . ταυτα ἐν Βηθαβαρᾳ ἐγενετο περαν[18] του Ἰορδανου . . . και τῃ ἡμερᾳ τῃ τριτῃ γαμος ἐγενετο ἐν Κανᾳ της Γαλιλαιας·[20] καὶ ἡν ἡ μητηρ του Ἰησου ἐκει . . . ἡσαν δε ἐκει ὑδριαι λιθιναι ἑξ κειμεναι κατα τον καθαρισμον[21] των Ἰουδαιων, χωρουσαι ἀνα μετρητας[22] δυο ἡ τρεις . . . και μετα τουτο κατεβη εἰς Καπερναουμ,[23] και οἱ μαθηται μετ' αὐτου.—ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΕΥΑΓΓΕΛΙΟΝ.

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8. περαν can either be a prep. (*v.* 22, c. 4) or the pres. inf. of περαω. Which is it here? 9. ἐπεβη, 3rd sing. of ἐπεβην, aor. ind. of ἐπιβαινω. 10. *v.* c. 22, E, for meaning of ἐπι with gen. 11. Aor. ptcple. of πυνθανομαι, 'enquire'. 12. Impf. of φημι, 'I say'. 13. Inf. because indirect speech, *v.* c. 26. 14. Perf. ptcple. pass. from ἀποστελλω ('I send away'), here just 'send'. Why is 'apostle' so called? 15. *v.* c. 22, E 13, for meaning of παρα with gen. 16. ἠλθεν, aor. ind. of ἐρχομαι, *v.* c. 25. 17. Purpose clause, *v.* c. 28, 'to witness'; μαρτυρηση, subj. mood., also πισπευσωσι, 'that they might believe'. 18. *v.* c. 22, D. 19. Irreg. perf. of γιγνομαι, 'has become'—i.e. 'is'. 20. Gk. says, 'Cana of Galilee' (partitive gen.), we say 'C. in G.' 21. 'According to the purification rite'—i.e. for like purpose of it. 22. ἀνα with acc., 'up to' (of numbers). 23. Indeclinable—a Hebrew, not a Gk. word.

VOCABULARY

ἀγηρατος, -ον (*adj.*), ageless (ἀ- not, γηρας, 'old age').
διαλογος, -ου, conversation (dialogue).
διανοια, -ας, thought (what goes through the νους).
ἐκει (*adv.*), there.
ἐπιβαινω, I go on to.
ἐπιρρεω, flow over.
ἐρχομαι, I come.
εὐαγγελιον, gospel (lit., good news).
ζηλωτος, -η, -ον, enviable (ζηλοω, I envy).
Ἰορδανος, Jordan (river).
Ἰουδαιος, a Jew.
Ἰωαννης, -ου, John.
κινδυνευτης, -ου, an adventurer, *v.* c. 7 (κινδυνευω, I run a risk).
λιθινος, -η, -ον (*adj.*), made of stone (λιθος).
μαθητης, -ου, learner, disciple.
μαρτυρεω, I witness (martyr).
μαρτυρια, -ας, witness, testimony.
μετρητης, -ου, a measure holding 9 gallons.
μνημη, -ης, memory.
ὀπισω, *with gen.* after, behind.
οὑτος, this (man), *v.* c. 24.
πενθεω, I mourn (πενθος, grief).
περαν, prep. *with gen.* across.
περαω, I cross.
πλοιον, -ου, boat (πλεω, I sail).
σχολαστικος, -ου, a learned man (scholastic).
σπουδαζω, I am in a hurry.
τιμη, -ης (*f.*), honour (τιμαω, I honour).
τολμητης, -ου, a daring man, *v.* c. 7 (τολμαω, I dare).
ὑδρια, -ας, a water-pot.
ὑμνεω, I sing of (hymn).
χωρεω, I make room for, *and hence*, hold (of measure). *Usually means* I go, advance.

CHAPTER XXIII

NUMERALS

Most of the Gk. numerals are easy to learn through Eng. derivatives or similar forms in Latin. The Cardinals from 5 to 100 are indeclinable. The Ordinals (1st, 2nd, 3rd, etc.) decline like regular adjs. in -ος (*e.g.*, πρωτος, -η, -ον, δευτερος, -α, -ον, etc.). The advs. from 'four times' (τετρακις) onwards end in -ακις. If you read them carefully through several times, you should have no difficulty in recognising them in a sentence. The Gks. used letters (with accents) instead of numbers (*e.g.*, α′ for 1, β′ for 2, etc.), but you need not know these, as, except in Euclid, you are not likely to meet them in Gk. authors.

Translate :—

1. Ἐν τῳ Αἰγαιῳ πελαγει εἰσι πλειονες ἡ διακοσιαι νησοι, αἱ δε πλειστα οὐ μεγαλαι, μεγιστη δε ἡ Εὐβοια ἐστιν.

2. τουτο το βιβλιον ἐχει ὀκτω και εἰκοσι μερη, τοδε δε μερος ἐστι τριτον και εἰκοστον.

3. αἱ ἐννεα Μουσαι ἠλθον ποτε προς τας τρεις Χαριτας, αἱ ἐφερον καλαθους. ἐν δε τοις καλαθοις μηλα ἠν. τουτων δε τινα ἐδοσαν αἱ Χαριτες ταις Μουσαις.

KEY TO EXERCISE

1. In the Ægean Sea are more than two hundred islands, and most (are) not big, but the biggest is Euboea.

 (*Cont. p.* 238.)

	Cardinals.	*Derivatives.*	*Ordinals.*	*Adverbs.*	*Derivatives.*
1	εἷς, μια, ἑν	—	πρωτος	ἅπαξ (once)	
2	δυο	dual	δευτερος	δις	Deuteronomy (νομος)
3	τρεις, τρια	tripod	τριτος	τρις	
4	τετταρες, τετταρα (or τεσσαρες)	tetrarch, tessellated	τεταρτος	τετρακις	
5	πεντε	pentagon, pentameter	πεμπτος	πεντακις	
6	ἕξ	hexagon, hexameter	ἑκτος	ἑξακις	
7	ἑπτα	heptarchy	ἑβδομος	ἑπτακις	hebdomadal (weekly)
8	ὀκτω	octopus	ὀγδοος	ὀκτακις	
9	ἐννεα	—	ἐνατος	ἐνακις	
10	δεκα	decalogue, decade	δεκατος	δεκακις	
11	ἑνδεκα	hendeca-syllables	ἑνδεκατος	ἑνδεκακις	
12	δωδεκα	Dodecanese	δωδεκατος	δωδεκακις	
13	τρεις και δεκα, etc.	— —	τριτος και δεκατος	τρις κια δεκακις	

20	εἴκοσι	—	εἰκοστος	εἰκοσακις etc.
30	τριακοντα	—	τριακοστος	
40	τεσσαρακοντα	—	τεσσαρακοστος	
50	πεντηκοντα	Pentecost	πεντηκοστος	
60	ἑξηκοντα	—	etc.	
70	ἑβδομηκοντα	—		
80	ὀγδοηκοντα	—		
90	ἐνενηκοντα	—		
100	ἑκατον	hecatomb		
200	διακοσιοι, -αι, -α	—		
300	τριακοσιοι, -αι, -α, etc.	—		
1,000	χιλιοι, -αι, -α	kilo, kilometre		
2,000	δισχιλιοι	—		
10,000	μυριοι	myriad		μυριακις
100,000	δεκα μυριαδες	—		

Declension of First Four Cardinals.

N.	εἷς	μια	ἑν	οὐδεις (no one) similarly declined, οὐδεμια, οὐδεν
A.	ἑνα	μιαν	ἑν	
G.	ἑνος	μιας	ἑνος	
D.	ἑνι	μια	ἑνι	

N. A.	δυο	
G. D.	δυοιν	

N. A.	τρεις	τρια
G.	τριων	
D.	τρισι	

N.	τετταρες	τετταρα
A.	τετταρας	τετταρα
G.	τετταρων	
D.	τετταρσι	

2. This book has twenty-eight parts, and this part is the twenty-third.

3. The nine Muses once came to the three Graces, who were carrying baskets. And in the baskets were apples, and the Graces gave some of them to the Muses.

The Four Best Things in Life

Translate :—

1. ὑγιαινειν μεν ἀριστον ἀνδρι θνητῳ,
δευτερον δε φυην [1] καλον γενεσθαι,
το τριτον δε πλουτειν ἀδολως,
και το τεταρτον ἡβαν μετα των φιλων.

Robert Herrick has translated this as follows :—

'Health is the first good lent to men;
A gentle disposition then :
Next, to be rich by no by-wayes;
Lastly, with friends to 'enjoy our dayes'.

Epigram on an Unhappy Man

2. Ἑξηκοντουτης [2] Διονυσιος ἐνθαδε κειμαι,
Ταρσευς, μη γημας·[3] εἰθε [4] δε μηδ' ὁ πατηρ.

An Unpopular Lecturer

3. Χαιρετ' Ἀριστειδου του ῥητορος ἑπτα μαθηται,
τεσσαρες οἱ τοιχοι και τρια συψελια.[5]

---

1. Acc. of the part concerned. 'As to' and so 'in' nature. 2. Contracted for ἐξηκοντο-ετης, adj. = sixty years old. 3. Strictly speaking, μη with the ptcple. should mean '*if* I had not married', but after the Classical Age μη is often used for οὐ. γημας, aor. ptcple. from γαμεω. 4. εἰθε with an aor. ind. (sc. here ἐγημε) expresses an unfulfilled wish. *v.* c. 28, § 6, μηδε for οὐδε because in a 'wish' clause. 5. συψελια is not really a Gk. word at all, but a Gk. transliteration of the Latin word subsellia, 'benches'.

Proverb

4. μια χελιδων οὐκ ἐαρ ποιει.

Elementary Mathematics

5. τα δωδεκα ἐστι δις ἑξ, τρις τετταρα, ἑξακις δυο, τετρακις τρια.

A Riddle [6]

6. αἱ Χαριτες μηλων καλαθους φερον,[6] ἐν δε ἑκαστῳ
ἰσον ἐην[7] πληθος. Μουσαι σφισιν[8] ἀντε-
βοληsαν
ἐννεα, και μηλων[9] σφεας ἠτεον· αἱ δ' ἀρ'
ἐδωκαν[10]
ἰσον ἑκαστῃ πληθος, ἐχον[6] δ' ἰσα ἐννεα και
τρεις.[11]
εἰπε,[12] ποσον[13] δωκαν,[6] και ὁπως[13] δ' ἰσα[11]
πασαι ἐχεσκον.[14]

(*a*) How many apples did the Graces have at first in each basket?

(*b*) How many apples did each give to each Muse?

(*c*) How many did each have at the end?

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6. This riddle is written in hexameters, the 'six-foot' metre of Homer, Gk. oracles, etc. φερον is for ἐφερον. In Homer the augment is frequently dropped. Similarly ἐχον is for εἰχον, and δωκαν (l. 5) for ἐδωκαν. 7. ἐην, poetic form of ἦν, 'was'. 8. σφισιν, poetic for αὐτοις, 'them', dat. after ἀντεβοληsαν, 'met'. 9. μηλων (*partitive gen.*), 'asked them (σφεας) for *some* of their apples'. σφεας = αὐτας. ἠτεον, impf. from αἰτεω, 'I ask . . . for'. 10. Aor. from διδωμι, *v.* c. 16. 11. Notice gender of τρεις. What does it agree with? ἐννεα is also the subject. ἰσα, 'equal things', i.e. 'an equal amount'. 12. εἰπε, 'tell' (me). Imperat. from εἰπον, 'I said'. 13. ποσον, *v.* c. 24, correlatives. Also ὁπως, c. 24. 14. ἐχεσκον, poet. for εἰχον. Answer to riddle in key.

7. δια τοδε, Ζηνων ἐφη, δυο μεν ὠτα ἐχομεν, στομα δε ἑν, ἱνα πλειω μεν ἀκουωμεν,[15] ἡσσονα δε λεγωμεν.[15]

A Happy Mother

8. Εἰκοσι Καλλικρατεια και ἐννεα τεκνα τεκουσα,[16]
οὐδ' ἑνος οὐδε μιας ἐδρακομην [17] θανατον·
ἀλλ' ἑκατον και πεντε διηνυσαμην [18] ἐνιαυτους,
σκιπωνι τρομεραν οὐκ ἐπιθεισα [19] χερα.

Another Riddle

ἀνθρωπου μερος εἰμι, ὁ και τεμνει με σιδηρος.[20]
γραμματος αἱρομενου δυεται ἡελιος.

'I am a part of a man; iron sometimes cuts me.
When one letter is removed, the sun sets.'

VOCABULARY

ἀδολως (*adv.*), not treacherously (ἀ-, not, δολος, guile).
αἰτεω, I ask . . . (for). Impf. ἡτεον.
ἀρα (*particle*), thereupon, after all.
γαμεω, I marry.
διανυω, I bring to an end, conclude.
ἐνθαδε (*adv.*), here.
ἐνιαυτος, -ου, a year.
Ζηνων, Zeno, a philosopher.
καλαθος, -ου, basket.
μαθητης, learner, student, disciple (in N.T.).
μηλον, an apple.
Μουσα, as a proper noun 'Muse'.
πληθος, -ους, n. number, quantity, crowd.
πλουτεω, I am rich.
ῥητωρ, -ορος, lecturer, public speaker.
σκιπων, -ωνος, a staff (Lat. Scipio).
Ταρσευς (*adj.*), of Tarsus.
τοιχος, -ου, wall.
τρομερος, -α, -ον, trembling.
ὑγιαινω, I am in good health (ὑγιεια).
φυη, -ης, nature.
Χαρις, -ιτος, as a proper noun in plur., the Graces.
χελιδων, -ονος, swallow.
ὠτα from οὐς, ὠτος (n.) an ear. (See p. 100.)

15. Subj. in purpose clause, *v.* c. 28, 'in order that we may . . .' 16. τεκουσα, fem. aor. part of τικτω, 'bring forth'. 17. ἐδρακομην, aor. of δερκομαι, 'I see', *v.* c. 15. 18. Aor. mid. from διανυω. 19. ἐπιθεισα, from. ἐπιτιθημι, *v.* c. 16. 20. Here is another riddle with translation. The answer is a Gk. word that occurs in c. 9 with a guttural stem.

CHAPTER XXIV

PRONOUNS AND CORRELATIVES

PRONOUNS are very common in Greek. You have had several already: ἐκεινος, ἑαυτου in c. 11; οἱος in c. 12; ποιος, ἀλληλους in c. 14; ἡμεις and σος in c. 15—can you remember their meanings? You must expect irregularities among such well-worn words. But you should not find them difficult to recognise whatever the case-ending may be if you study them carefully as set out below.

1. *Personal Pronouns.*

Sing. N.	ἐγω, 'I'	συ, 'thou'
A.	ἐμε (or με), 'me'	σε
G.	ἐμου (or μου), 'of me'	σου
D.	ἐμοι (or μοι), 'to me'	σοι
Plur. N.	ἡμεις, 'we'	ὑμεις, 'you'
A.	ἡμας, 'us'	ὑμας
G.	ἡμων, 'of us'	ὑμων
D.	ἡμιν, 'to us'	ὑμιν

(1) The alternative με, μου, μοι forms are less emphatic, and are called 'enclitic' (ἐν-κλινω, 'bending-in') forms because they are attached for pronunciation to the word which governs them, and which they must follow and not precede. Cf. 'thee' in 'prithee'. Also they are not used with prepositions—e.g. δι' ἐμε, 'on account of me'.

'Remember me' could be either ἐμου μεμνησο or μεμνησο μου.

(2) There is, properly speaking, no 3rd personal pron. in Attic Gk., its place being taken by αὐτος in all cases except the nom. αὐτος declines like the article (τον, την, το) with the syllable αὐ- in front of it—αὐτος, αὐτη, αὐτο, etc. For the nom. case (sing. and plur.), the Gks. used the Demonstrative pron. οὐτος ('this man') or ἐκεινος ('that man'), though ὁ and οἱ survive in the usuage ὁ μεν . . . ὁ δε ('the one . . . the other') and οἱ μεν . . . οἱ δε ('some . . . others'). Thus (ἐγω) ἐβλαψα αὐτον, 'I hurt him'. (οὐτος) ἐβλαψε με, 'he hurt me.'

2. *Possessive Pronouns.*

These are adjectives formed from the personal pronouns and declined like regular adjectives. They have the article preceding them.

Masc.	*Fem.*	*Neut.*
ὁ ἐμος ('my')	ἡ ἐμη	το ἐμον
ὁ σος ('thy')	ἡ ση	το σον
ὁ ἡμετερος ('our')	ἡ ἡμετερα	το ἡμετερον
ὁ ὑμετερος ('your')	ἡ ὑμετερα	το ὑμετερον.

So 'my brother' is either ὁ ἐμος ἀδελφος or ὁ ἀδελφος μου. The gen. of αὐτος is used for the possessive of the 3rd person—e.g. :—

'his brother', ὁ ἀδελφος αὐτου.
'her brother', ὁ ἀδελφος αὐτης.
'their brother', ὁ ἀδελφος αὐτων.

3. *Reflexive Pronouns.* These are made up of the personal pronouns and αὐτος, thus :—

	1st Person (' myself ').	*2nd Person* (' thyself ').	*3rd Person.*
Sing. A.	ἐμαυτον (-ην)	σεαυτον or σαυτον (-ην)	ἑαυτον, -την, -το or αὑτον
G.	ἐμαυτου (-ης)	σεαυτου or σαυτου (-ης)	ἑαυτου, -της, -του, etc., or αὑτου
D.	ἐμαυτῳ (ῃ)	σεαυτῳ or σαυτῳ -(ῃ)	
Plur. A.	ἡμας αὐτους (ourselves)	ὑμας αὐτους, etc.	ἑαυτους, -τας, -τα, etc., or αὑτους
G.	ἡμων αὐτων	ὑμων αὐτων	ἑαυτων or αὑτων
D.	ἡμιν αὐτοις (-αις)	ὑμιν αὐτοις (-αις)	ἑαυτοις, -αις, -οις, or αὑτοις

Another form of the 3rd person reflexive pronoun in the plural only, is

σφας αὐτους (' themselves ')
σφων αὐτων
σφισιν αὐτοις

and there is a reflexive or possessive adj. (suus in Lat.) σφετερος, ' their own. . . .'

There is a reciprocal pronoun, ' each other ', ' one another ', which is thus declined. You had it in Ch. 14.

Plur.

A. ἀλληλους, -ας, -α
G. ἀλληλων, -ων, -ων
D. ἀλληλοις, -αις, -οις

The word is formed by a reduplication of ἄλλος.

ΑΥΤΟΣ Ο—AND Ο ΑΥΤΟΣ

Where in English we use ' —self ' to intensify a noun or pronoun, Greek uses αὐτος. Thus αὐτος ὁ

ἄνθρωπος = 'the man himself' (autobiography). But ὁ αὐτός (or αὐτός, as it is often contracted to) ἄνθρωπος = '*the same man*', *v.* ch. 12, 18. Neuter would be το αὐτο or ταὐτο (note the breathing) (Eng. tautology). Acc. τον αὐτον, etc.

4. *Demonstrative Pronouns.*

There are only three main ones—οὗτος and ὅδε 'this', ἐκεινος 'that'.

Sing.						
N.	οὗτος	αὕτη	τουτο	ἐκεινος	ἐκεινη	ἐκεινο
A.	τουτον	ταύτην	τουτο	ἐκεινον	ἐκεινην	ἐκεινο
G.	τουτου	ταυτης	τουτου	ἐκεινου	ἐκεινης	ἐκεινου
D.	τουτῳ	ταυτῃ	τουτῳ	ἐκεινῳ	ἐκεινῃ	ἐκεινῳ
Plur.						
N.	οὗτοι	αὗται	ταυτα	ἐκεινοι	ἐκειναι	ἐκεινα
A.	τουτους	ταυτας	ταυτα	ἐκεινους	ἐκεινας	ἐκεινα
G.	τουτων	τουτων	τουτων	ἐκεινων	ἐκεινων	ἐκεινων
D.	τουτοις	ταυταις	τουτοις	ἐκεινοις	ἐκειναις	ἐκεινοις

Notes on Demonstratives

1. Like οὗτος are declined τοσουτος, 'so great', and τοιουτος, 'such'.

2. Another word for 'this' is ὅδε, which is declined exactly like ὁ, ἡ, το with -δε tacked on. οὗτος and its compound refer back, ὅδε looks forward, thus :—

Ταυτα μεν ἐλεξε, ἔδρασε δε τα δε
= This is what he said, but he did as follows.

So τοιοσδε ('such as this'). ἐλεξε τοιαυτα, 'he spoke as above', but ἐλεξε τοιαδε, 'he spoke as follows'.

3. The article always goes in between the demonstrative and the noun, thus—

οὗτος ὁ ἀνηρ,
or ὅδε ὁ ἀνηρ } 'this man'.

Originally the demonstrative may have been regarded as a substantive : 'this one (I mean), the man'.

Exercise I

Translate :—

1. τουτ' ἐστι το ζην[1] οὐχ ἑαυτῳ ζην μονον.—Menander.

2. γνωθι σεαυτον.

3. ὁ φθονερος αὑτῳ πολεμιος καθισταται.[2]

4. οὐκ ἐστιν ὁστις παντ'[3] ἀνηρ εὐδαιμονει.

5. οὐ σπειρουσιν, οὐδε θεριζουσιν, οὐδε συναγουσιν εἰς ἀποθηκας, και ὁ πατηρ ὑμων ὁ οὐρανιος τρεφει αὐτα· οὐχ ὑμεις μαλλον διαφερετε αὐτων ;

6. βαλλων[4] τις λιθῳ τον κυνα, εἰθ' ἁμαρτων και την μητρυιαν παταξας, οὐδ' οὑτως, ἐφη, κακως.

7. Σοφοκλης ἐφη αὐτος[5] μεν οἱους δει[6] ποιειν, Εὐριπιδην δε οἱοι εἰσιν.—Aristotle, *Poetics*.

War Profiteers

8. ὁτῳ συνενηνοχασιν[7] οἱ αὐτοι καιροι και τοις[8]

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1. Pres. inf. of ζαω, 'I live', *v.* c. 20 on why it is not ζαν. 2. καθισταται, pres. ind. mid. of καθιστημι, 'establishes himself', 'becomes', so 'is'. 3. Adverbial acc. 'in all things'. 4. βαλλων means 'throwing at', as well as 'throwing', and can take an acc. of the thing 'aimed at'. 5. αὐτος, for the significance of the nom. with the inf. after verbs of saying, *v.* c. 26. 6. οἱους δει is ambiguous. The Gk. says only, 'that he made his characters as it was necessary'. An inf. must be understood after δει. This is usually thought to be εἰναι, and the sense to be 'as they *ought to be*'—i.e. idealised characters, as opposed to the realistic ones of Euripides ('as they were'). But the Gk. could also mean 'as he needed to make them' (understanding ποιειν)—i.e. as he needed for dramatic reasons. Which interpretation do you prefer? 7. συνενηνοχασιν 3rd plur. perf. ind. act. of the very irregular verb συμφερω (*v.* 25), which means to 'be an advantage to (dat.)', 'be useful to'. The order of words in Engl. is οὐκ ἐνεστι (= ἐξεστι, 'it is not possible', *v.* 26) τουτον ('that this man') εἰναι . . . ('should be') . . ., ὁτῳ ('to whom'). 8. Gk. says 'same . . . and to the . . .', we say, 'same

της πολεως ἐχθροις, οὐκ ἐνεστι τουτον εὔνουν εἶναι τῃ πατριδι.—Demosthenes.

Epigrams

On the statue of a dog placed on the grave of Diogenes.

9. α. εἶπε, κυον,[9] τινος ἀνδρος ἑφεστως[10] σημα φυλασσεις ;

β. του κυνος.[11] α. ἄλλα τις ἦν οὗτος ἀνηρ ὁ κυων ;

β. Διογενης· α. γενος εἶπε. β. Σινωπευς·[12] α. ὃς πιθον ᾠκει ;

β. και μαλα,[13] νυν δε θανων ἀστερας οἶκον[14] ἔχει.

Wheel of Fortune

10. χρυσον ἀνηρ εὑρων[15] ἔλιπε βροχον· αὖταρ ὁ χρυσον,[16]

ὃν λιπεν, οὐχ εὑρων, ἧψεν, ὃν εὗρε, βροχον.[17]

—Plato.

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as to the . . .'. Demosthenes was the greatest of the orators of Athens, and warned his countrymen of the black marketers of his day. 9. κυον, voc. τινος = interrogative pronoun, *v.* following section. Also τις next line. 10. ἑφεστως, 2nd perf. part. of ἐφιστημι (*v.* 16), 'standing'. 11. του κυνος, of the dog, i.e. the Cynic. For Diogenes, *v.* 21. 12. Of Sinope, a town on the south shore of the Black Sea. 13. και μαλα, 'yes, certainly'. 14. 'As a home', οἶκον in apposition to ἀστερας. 15. εὑρων, 2nd aor. part. of εὑρισκω, 'I find'. 16. The order is ὁ χρυσον οὐχ εὑρων, 'the original owner who did not find the gold'. For ὃν see following paragraph. 17. The point of this anecdote of Thief and Miser is that the latter committed suicide because he did not find the gold which he had left. Coleridge on one occasion translated the couplet extemporarily thus :—

Jack finding gold left a rope in the ground;
Bill missing his gold used the rope which he found

VOCABULARY

ἀποθηκη, -ης, storehouse, granary, barn (ἀποτιθημι, I store away).
ἅπτω, I fasten, fasten to (aor. ἡψα).
αὐταρ, but.
βροχος, -ου, noose, halter.
διαφερω, (1) I differ from, (2) I am superior to.
εὐδαιμονεω, I am happy (lit. have a good spirit inside me).
θεριζω, I reap or harvest (θερος, summer).
καιρος, -ου, occasion, opportunity.
μητρυια, -ας, mother-in-law.
οἰκεω, I dwell in, live in, inhabit.
οὐρανιος, -α, -ον (*adj.*), heavenly, of heaven (ουρανος).
παταssω, παταξω, ἐπαταξα, strike.
πιθος, -ου, cask, tub, large earthenware jar.
σπειρω, I sow.
συναγω, I bring together.
τρεφω, I nourish.
φθονερος (*adj.*), jealous.

RELATIVE PRONOUNS

In this last extract you have had in ' ὁν ' the acc. masc. sing. of the relative ὁς, ' *who* ' or ' which '. It declines like κακος, except that, like all pronouns, it drops the *ν* in the nom. and acc. neuter sing. Thus :—

	Sing.			*Plur.*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	ὁς	ἡ	ὁ	οἱ	αἱ	ἁ
A.	ὁν	ἡν	ὁ	οὑς	ἁς	ἁ
G.	οὑ	ἡς	οὑ	ὡν	ὡν	ὡν
D.	ᾧ	ᾗ	ᾧ	οἱς	αἱς	οἱς

Note the rough breathing, which enables you to distinguish the relative from οὐ (' not '), ὠν (' being '), ἡ (' than '), etc. The relative agrees in gender with the word to which it refers (called the antecedent), but takes its case from its own clause. Thus ὁ ἀνηρ, ὁν ἐβλεψα ; ' the man whom I saw ', but ἡ γυνη, ἡν ἐβλεψα. Sometimes the suffix -περ is added to make the relative more emphatic—e.g., ὁσπερ, ' the very man who ', ἡπερ, ὁπερ.

INTERROGATIVE PRONOUNS

The direct interrogative is τις (' who? '), τι (' what? '), which is declined thus :—

	Sing.		*Plur.*	
	Masc. Fem.	*Neut.*	*Masc. Fem.*	*Neut.*
N.	τις	τι	τινες	τινα
A.	τινα	τι	τινας	τινα
G.	τινος (or του)		τινων	
D.	τινι (or τῳ)		τισι	

E.g. τις ἐστιν οὗτος ; = ' who is this man? '
τι ἐστι τουτο = ' what is this (thing)? '

The indirect interrogative is ὁστις (*whoever*), made up of ὅς and τις, declined separately but written (except in the neut. nom. and acc. sing.) as one word :—

	Sing.			*Plur.*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	ὁστις	ἥτις	ὅ, τι	οἵτινες	ἅτινες	ἅτινα (or ἄττα)
A.	ὁντινα	ἥντινα	ὅ, τι	οὕστινες	ἅστινας	ἅτινα (or ἄττα)
G.	ὅτου	ἧστινος	ὅτου	ὧντινων (or ὅτων)		
D.	ὅτῳ	ἧτινι	ὅτῳ	οἷστισι (or ὅτοις)	αἷστισι	οἷστισι (or ὅτοις)

The neut. sing. is written ὅ, τι or ὅ τι, to distinguish it from the conjunction ὅτι (' that ', or ' because '). Λεγε μοι ὁστις ἐστιν οὗτος = tell me who this man is. But you can equally well say, Λεγε μοι τις ἐστιν οὗτος = tell me who this man is. ὁστις is also used as a relative—e.g. ὁστις εἶ, λεγε = ' whoever you are, speak '.

INDEFINITE PRONOUN

τις is also the *indefinite pronoun* meaning ' anyone '. You may think, " How confusing! ", but

you can always tell which it is, because when an indefinite pronoun, it is an enclitic (*v.* note 1 of Section 1 of this chapter), and therefore can never be the first word in a sentence, as it usually is when an interrogative.

E.g. ἔλεγε κακον τι, 'he was saying something bad.'

But τι κακον ἔλεγε; 'what bad (thing) was he saying?'

It is declined in the same way whichever pronoun it is.

Correlatives.—The following table will show you at a glance the commonest of the correlative pronouns. They occur so frequently that it is worth studying them carefully. What do you notice about the first letters of the words in each class (reading downwards)? What idea does this denote?

CORRELATIVE PRONOUNS

	Interrogative.		*Relative.*	*Indefinite.*	*Demonstrative.*
	Direct.	*Indirect.*			
1.	τις; who?	ὁστις, who	ὅς, who	τις, any, anyone	ὁδε, οὗτος, this
2.	ποσος; how big? how many?	ὁποσος, how big, how many	ὁσος (as big or many) as	—	τοσοσδε, τοσ-ουτος, so big, so many
3.	ποιος; of what kind?	ὁποιος, of what kind	οἷος, such as	—	τοιοσδε, τοι-ουτος, such, of such kind
4.	ποτερος; which of two?	ὁποτερος, which (of two)	—	—	ὁ ἑτερος the one (or other) of two

Except in the case of 1, the direct interrogatives begin with the letters πο- (Lat. qu-).

Except in the case of 1, the indirect interrogatives begin with the letters ὁπο-.

All the relatives begin with the letter ὁ-.

Except in the case of 1 and 4, the demonstratives begin with the letters το-.

CORRELATIVE ADVERBS

Interrogative.		*Relative.*	*Indefinite.*	*Demonstrative.*
Direct.	*Indirect.*			
που; where?	ὅπου, where	οὗ, where	που, somewhere / anywhere	ἐνταυθα, ἐκει, there
ποθεν; whence?	ὁπόθεν, whence	ὁθεν, whence	ποθεν, from somewhere	ἐντευθεν / ἐκειθεν } thence
ποι; whither?	ὅποι, whither	οἷ, whither	ποι, to some place	ἐκεισε, thither
ποτε; when?	ὁπότε, when	ὁτε, when	ποτε, at some time or other, once	τοτε, then
πως; how?	ὅπως, how	ὡς, as	πως, somehow	ὧδε / οὕτως } thus
πῃ; which way?	ὅπῃ, where	ᾗ, where	πῃ, someway	τῇδε, ταυτῃ } by this way, thus

Examples :—

που εἶ; = 'where are you?'

οὐκ οἶδα ὅπου εἰμι = 'I don't know where I am.'

ποτε τουτο ἐποιησας; = 'when did you do this?'

τουτο ἐποιησα ποτε = 'I did this once.'

Exercise 2

(Μαθημα τεταρτον και εἰκοστον)

Translate :—

1. A. τινος ἐστιν ὁδε ὁ ταφος ;
   B. ταφος ἐστι ναυηγου, ὠ φιλε.
   A. τι ἡν το ὀνομα τουτου ;
   B. οὐκ οἶδα, πειρασομαι δε ἐξευρειν.
   A. ποι ἐποντοπορει ἡ ναυς, ὁτε οὗτος ὠλετο ;
   B. οὐκ οἶδα ὁποι, ὁποθεν δε ἡλθεν δυναμαι λεγειν.

2. οὐκ οἶδα, ὠ Ἡρακλειτε, ὁπως ἡ ὁπου ἀπεθανες, ἀλλ' οὐδ' Ἀϊδης αὐτος δυνησεται χειρα ἐπιβαλειν ταις σαις ἀηδοσιν.

KEY (THE 24TH LESSON)

1. A. Whose is this tomb?
   B. It is the tomb of a shipwrecked (man), oh, friend.
   A. What was his name?
   B. I don't know, but I will try to find out.
   A. Whither was the ship sea-sailing when he perished?
   B. I don't know whither, but whence he came I can say.

2. I don't know how or where you died, but not even Hades himself will be able to lay a hand on your nightingales.

On a Sailor's Grave

Translate :—

1. Ναυηγου[1] ταφος εἰμι· συ δε πλεε·[2] και γαρ ὁθ'[3] ἡμεις
   ὠλομεθ',[4] αἱ λοιπαι[5] νηες ἐποντοπορουν.[6]

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1. Ionic form of ναυαγος, 'a shipwrecked man'. 2. Imperative. 3. The elided letter is ε. The ι of ὁτι is never elided. 4. ὠλομην is the strong aor. middle of ὀλλυμι, 'I destroy'. In the middle it means 'perish'. 5. 'Remaining'. 6. 'Were sailing the sea', deriv. ποντος, *v.* c. 11, and πορος, 'way, passage, ford'.

'A shipwrecked sailor's tomb am I,
But thou sail on; the day
We sank, the convoy's other ships
Kept on their ocean way.'—Michanopoulos.

A Dead Friend *

2. εἶπε τις, Ἡρακλειτε,[7] τεον[8] μορον, ἐς δε με δακρυ
ἠγαγεν·[9] ἐμνησθην[10] δ' ὁσσακις ἀμφοτεροι
ἡλιον ἐν λεσχῃ κατεδυσαμεν·[11] ἀλλα συ μεν που,[12]
ξειν'[13] Ἁλικαρνησσευ,[14] τετραπαλαι[15] σποδιη.

* This little poignant lyric by Callimachus, who lived about 250 B.C., on the death of a scholar friend is well known from the translation by Cory, but lovely as his version is it lacks the simplicity of the Gk., and verges on sentimentality. Contrast the repetitions in the Eng. with the restraint of the Gk. H.'s 'nightingales' are probably his poems. One still survives.

They told me, Heracleitus, they told me you were dead;
They brought me bitter news to hear and bitter tears to shed.
I wept, as I remembered how often you and I
Had tired the sun with talking and sent him down the sky.

And now that thou art lying, my dear old Carian guest,
A handful of grey ashes, long, long ago at rest,
Still are thy pleasant voices, thy nightingales awake,
For Death, he taketh all away, but them he cannot take.
Cory.

7. Not the philosopher (500 B.C.). 8. τεον, poetic form of σον, so τεαι for σαι. 9. ἐς governs δακρυ, 'brought me to a tear'. ἠγαγεν, strong aor. of ἀγω ('I bring'). 10. ἐμνησθην, aor. of μεμνημαι ('I remember'), which is the perfect passive of μιμνησκω ('I remind'), 'I have been reminded', and so 'remember'. 11. Lit. 'we made the sun to set', i.e. talked the sun down. 12. που, an expressive little word at the end of a line, full of pathos. 'I suppose' is perhaps the nearest Eng. equivalent. 13. ξεινε, another form of ξενε. Gk. uses the same word for 'guest' and 'host'—so sacred did they regard that relationship. 14. 'Of Halicarnassus', town in Caria. εἰ, 'you are', is understood. 15. τετραπαλαι, a rare word meaning literally 'four times long ago' (παλαι, 'long ago').

αἱ δε τεαι[8] ζωουσιν[16] ἀηδονες, ἣσιν[17] ὁ παντων[18]
ἁρπακτης Ἀϊδης οὐκ ἐπι χειρα βαλει.[19]

Callimachus.

VOCABULARY

ἁρπακτης, -ου, stealer, robber (harpy).
ζαω, I live.
λεσχη, -ης, place where people talk, so conversation
μορος, -ου, death.
νανηγος, *v.* note 1.
ὁσσακις or ὁσακις (in prose), how often.
πλεω, I sail.
που, somewhere.
σποδια (σποδιη, Ionic), heap of ashes.

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16. ζωουσι = ζαουσι. 17. ἣσιν, Ionic for αἷς, 'relative', dat. gov. by ἐπι . . . βαλει, tmesis (i.e. 'cutting off', 'separating') for ἐπιβαλει. Originally the preps. were advs. of place (*v.* c. 22). 18. Lit. 'snatcher of all things'. ὁ goes with Ἀιδης. Ἀϊδης is a poetry form for the more usual Ἀΐδης. 19. Fut. of βαλλω, here 'will lay a hand'.

CHAPTER XXV

IRREGULAR VERBS

A HYPHEN preceding a word indicates that it is only found in compound forms.

* Conjugated like φιλεω.

Present.	*Future.*	*Aorist.*	*Perfect.*
ἀγω, lead, bring (mid.), marry	ἀξω	ἠγαγον ἠχθην	-ηχα ἠγμαι
αἰνεω, praise, advise	-αινεσομαι	ἤνεσα ἠνεθην	ἠνεκα ἠνημαι
αἱρεω, take (mid. choose) (pass)	αἱρησω	εἷλον εἱλομην ἡρεθην	ἡρηκα ἡρημαι
αἰσθανομαι, perceive	αἰσθησομαι	ἠσθομην	ἠσθημαι
ἀκουω, hear	ἀκουσομαι	ἠκουσα ἠκουσθην	ἀκηκοα
ἁλισκομαι, be caught	ἁλωσομαι	ἑαλων	ἑαλωκα or ἡλωκα
ἁμαρτανω, miss, sin	ἁμαρτησομαι	ἡμαρτον	ἡμαρτηκα
βαινω, come, go	βησομαι	ἐβην	βεβηκα
βαλλω, throw, shoot, pelt	βαλω*	ἐβαλον ἐβληθην	βεβληκα βεβλημαι
βλαπτω, harm	βλαψω	ἐβλαψα ἐβλαβην	βεβλαφα βεβλημαι
βουλομαι, wish	βουλησομαι	ἐβουληθην	βεβουλημαι
γαμεω, marry (governs acc. of woman) γαμουμαι (governs dat. of man)	γαμω*	ἐγημα	γεγαμηκα

Present.	*Future.*	*Aorist.*	*Perfect.*
γιγνομαι, become	γενησομαι	ἐγενομην (ἐγενηθην late)	γεγενημαι γεγονα
γιγνωσκω, realise, recognise	γνωσομαι	ἐγνων ἐγνωσθην	ἐγνωκα ἐγνωσμαι
γραφω, write	γραψω	ἐγραψα ἐγραφην	γεγραφα γεγραμμαι
δακνω, bite	δηξομαι	ἐδακον ἐδηχθην	δεδηγμαι
διδασκω, teach	διδαξω	ἐδιδαξα	δεδιδαχα
διδωμι, give	δωσω	ἐδωκα	δεδωκα
δοκεω, think (Impersonal, it seems good)	δοξω	ἐδοξα	δεδογμαι
δυναμαι, be able	δυνησομαι	ἐδυνηθην	δεδυνημαι
ἐγειρω, waken (trans.) (mid. intrans.)	ἐγερω*	ἠγειρα	ἐγρηγορα
ἐθελω (also θελω), wish, be willing	ἐθελησω	ἠθελησα	ἠθεληκα
—know	εἰσομαι	—	οἰδα (pres. meaning)
εἰμι, be	ἐσομαι	—	—
ἐλαυνω, drive	ἐλω (like τιμαω)	ἠλασα ἠλαθην	ἐληλακα ἐληλαμαι
ἐπισταμαι, understand	ἐπιστησομαι	ἠπιστηθην (imperfect ἠπισταμην)	—
ἑπομαι, follow	ἑψομαι	ἑσπομην (imperfect εἱπομην)	—
ἐρχομαι, come, go	εἰμι	ἠλθον	ἐληλυθα or ἡκω
—ask	ἐρησομαι	ἠρομην	—
ἐσθιω, eat	ἐδομαι	ἐφαγον	ἐδηδοκα

Present.	*Future.*	*Aorist.*	*Perfect.*
εὑρισκω, find	εὑρησω	ηὗρον ηὑρεθην	ηὕρηκα ηὕρημαι
ἐχω, have (mid. hold on to)	ἑξω σχησω	ἐσχον (imperfect εἶχον)	ἐσχηκα -εσχημαι
ζαω, live	ζησω, ζησομαι, βιωσομαι	ἐβιων	βεβιωκα βεβιωται (impers.)
θαπτω, bury	θαψω	ἐθαψα ἐταφην	τεθαμμαι —
-θνῃσκω, die, be killed	-θανουμαι*	-εθανον	τεθνηκα
ἱημι, let go, make for (mid.)	-ησω	-ηκα -ειμην (mid.) -ειθην (pass.)	-εικα — -ειμαι
ἀφ-ικνεομαι, arrive	ἀφ-ιξομαι	ἀφ-ικομην	ἀφ- ιγμαι
ἱστημι Trans. set up Intrans. stand	στησω	ἐστησα (trans.) ἐστην (intrans.) ἐσταθην (pass.)	ἑστηκα (intrans.) " I stand "
καιω, burn (trans.)	καυσω	ἐκαυσα	-κεκαυκα
καλεω, call	καλω*	ἐκαλεσα ἐκληθην	κεκληκα κεκλημαι
καμνω, labour, be weary	καμουμαι*	ἐκαμον	κεκμηκα
κεραννυμι, mix	κερω (like τιμαω)	ἐκερασα ἐκραθην	— κεκραμαι
κλαιω, weep	κλαυσομαι	ἐκλαυσα	— κεκλαυμαι
κλεπτω, steal	κλεψω	ἐκλεψα ἐκλαπην	κεκλοφα κεκλεμμαι
κλινω, bend, incline	-κλινω *	ἐκλινα -εκλινην	— κεκλιμαι
κρινω, distinguish, judge	κρινω *	ἐκρινα ἐκριθην	κεκρικα κεκριμαι
-κτεινω, kill	-κτενω *	-εκτεινα	-εκτονα
λαγχανω, get (by lot)	ληξομαι	ἔλαχον ἐληχθην	εἴληχα εἴληγμαι
λαμβανω, take	ληψομαι	ἔλαβον ἐληφθην	εἴληφα εἴλημμαι

Present.	*Future.*	*Aorist.*	*Perfect.*
λανθανω, elude, escape notice	λησω	ἐλαθον	λεληθα
ἐπιλανθανομαι, forget	ἐπιλησομαι	ἐπελαθομην	ἐπιλελησμαι
λεγω, say	λεξω ἐρω * (Pass.)	ἐλεξα εἰπον (Pass.)	εἰρηκα
-αγορευω	λεχθησομαι εἰρησομαι ῥηθησομαι	ἐλεχθην ἐρρηθην	εἰρημαι λελεγμαι
λειπω, leave	-λειψω	ἔλιπον ἐλειφθην	λελοιπα λελειμμαι
μανθανω, learn	μαθησομαι	ἔμαθον	μεμαθηκα
μαχομαι, fight	μαχουμαι *	ἐμαχεσαμην	μεμαχημαι
μειγνυμι or μιγνυμι, mix	μειξω	ἔμειξα (ἔμιξα) ἔμιγην (ἐμιχθην)	μεμειγμαι
μελλω, be about to, intend, delay	μελλησω	ἐμελλησα or ἠμελλησα	—
μενω, wait	μενω *	ἔμεινα	μεμενηκα
ἀναμιμνῃσκω, remind	ἀναμνησω	ἀνεμνησα	—
μιμνῃσκομαι, remember	μνησθησομαι (μεμνησομαι)	ἐμνησθην	μεμνημαι (used as present)
νεμω, allot, distribute	νεμω *	ἔνειμα ἐνεμηθην	-νενεμηκα νενεμημαι
ἀν-οιγνυμι, open	ἀν-οιξω	ἀν-εῳξα (impf. ἀνεῳγον) Pass. ἀνεῳχθην	— ἀνεῳγμαι
οἰομαι, think	οἰησομαι	ᾠηθην	—
οἰχομαι, be gone	οἰχησομαι	(Imperf. ᾠχομην)	οἰχωκα
ἀπ-ολλυμι, destroy	ἀπ-ολω *	ἀπ-ωλεσα ἀπ-ωλομην (intr. perish)	ἀπ-ολωλεκα ἀπ-ολωλα (intr. I am undone !)
ὀμνυμι, swear	ὀμουμαι *	ὠμοσα ὠμοθην	ὀμωμοκα ὀμωμομαι

Present.	*Future.*	*Aorist.*	*Perfect.*
ὁραω, see	ὀψομαι	εἰδον ὠφθην	ἑορακα or ἑωρακα ἑωραμαι
ὀφειλω, owe	ὀφειλησω	ὠφειλησα ὠφελον	ὠφειληκα
ὀφλισκανω, incur a charge of	ὀφλησω	ὠφλον	ὠφληκα ὠφλημαι
πασχω, suffer, be treated	πεισομαι	ἐπαθον	πεπονθα
πειθω, Act. persuade, Pass. obey	πεισω	ἐπεισα ἐπεισθην	πεπεικα πεπεισμαι
πεμπω, send	πεμψω	ἐπεμψα ἐπεμφθην	πεπομφα πεπεμμαι
ἐμ-πιμπλημι, fill	ἐμ-πλησω	ἐν-επλησα ἐν-επλησθην	ἐμπεπληκα ἐμπεπλησμαι
πινω, drink	πιομαι	ἐπιον ἐποθην	πεπωκα πεπομαι
πιπτω, fall	πεσουμαι *	ἐπεσον	πεπτωκα
πλεω, sail	πλευσομαι	ἐπλευσα	πεπλευκα
πνεω, breathe	-πνευσομαι	ἐπνευσα	-πεπνευκα
πυνθανομαι, enquire, learn	πευσομαι	ἐπυθομην	πεπυσμαι
πωλεω ἀποδιδομαι, sell	πωλησω ἀποδωσομαι	— ἀπεδομην	πεπρακα
πιπρασκομαι, be sold	πεπρασομαι	ἐπραθην	πεπραμαι
ῥηγνυμι, break	ῥηξω	ἐρρηξα ἐρραγην	ἐρρωγα (intr.)
ῥιπτω, hurl	ῥιψω	ἐρριψα ἐρριφην	ἐρριφα ἐρριμμαι
σκοπεω, inspect, examine, consider	σκεψομαι	ἐσκεψαμην	ἐσκεμμαι
σπειρω, sow	σπερω *	ἐσπειρα ἐσπαρην	ἐσπαρμαι
σπενδω, pour a libation (mid.) make a tune	σπεισω	ἐσπεισα	—

Present.	*Future.*	*Aorist.*	*Perfect.*
ἀπο-στελλω, send forth	-στελω *	-εστειλα -εσταλην	-εσταλκα -εσταλμαι
στρεφω, turn	-στρεψω	ἐστρεψα ἐστραφην	ἐστραμμαι
σφαλλω, trip up, cheat	σφαλω *	ἐσφηλα ἐσφαλην	— ἐσφαλμαι
τελεω, complete, finish, pay	τελω *	ἐτελεσα ἐτελεσθην	τετελεκα τετελεσμαι
τεμνω, cut	τεμω *	ἐτεμον ἐτμηθην	τετμηκα τετμημαι
τιθημι, put	θησω	ἐθηκα ἐθεμην (mid.) ἐτεθην (pass.)	τεθηκα τεθειμαι (mid.) κειμαι (used for pass.)
τικτω, beget or bear	τεξομαι	ἐτεκον	τετοκα
τινω, pay, requite	τεισω or τισω	ἐτεισα (ἐτισα) -ετεισθην	τετεικα τετεισμαι
τρεπω, turn	τρεψω τρεψομαι	ἐτρεψα ἐτρεψαμην (I put to flight) ἐτραπομην (I fled) ἐτραπην (I was turned) also ἐτρεφθην	τετροφα τετραμμαι
τρεφω, rear, nourish	θρεψω θρεψομαι	ἐθρεψα ἐτραφην	τετροφα τεθραμμαι
τρεχω, run	δραμουμαι *	ἐδραμον	δεδραμηκα
τυγχανω, happen, light upon, hit	τευξομαι	ἐτυχον	τετυχηκα
τυπτω, strike	παταξω	ἐπαταξα ἐπληγην	πεπληγα πεπληγμαι
φαινω, show	φανω *	ἐφηνα	πεφηνα (intr.)
φαινομαι, appear	φανησομαι	ἐφανην (I appeared) ἐφανθην (I was shown)	πεφασμαι (intr. and pass.)

Present.	*Future.*	*Aorist.*	*Perfect.*
φερω, bear	οἰσω	ἠνεγκα or ἠνεγκον	ἐνηνοχα
(mid.) win	οἰσομαι	ἠνεχθην	ἐνηνεγμαι
φευγω, flee, be exiled, be a defendant	φευξομαι	ἐφυγον	πεφευγα
φημι, say (pres. ptcple. φασκων)	φησω	ἐφην	—
φθανω, anticipate	φθησομαι	ἐφθασα	—
		ἐφθην	—
φθειρω, destroy, corrupt.	φθερω *	-ἐφθειρα	-εφθαρκα
	φθερουμαι * -φθαρησομαι	ἐφθαρην	-εφθαρμαι
φυω, beget	φυσω (tr.)	ἐφυσα (tr.)	—
(intr.) be	φυσομαι (intr.)	ἐφυν (intr.)	πεφυκα (intr. "I am")
χαιρω, rejoice, farewell	χαιρησω	ἐχαρην	κεχαρηκα
χραομαι, use	χρησομαι	ἐχρησαμην	κεχρημαι
		ἐχρησθην (pass.)	—
ὠθεω, push	ὠσω	ἐωσα	ἐωσμαι
		ἐωσθην	—
ὠνεομαι, buy	ὠνησομαι	ἐπριαμην	ἐωνημαι (mid. and pass.)
		ἐωνηθην (pass.)	

CHAPTER XXVI

THE INFINITIVE, VERBAL ADJECTIVE, AND IMPERSONAL VERBS

Syntax.

So far this book has been mainly devoted to what is called the 'accidence' of the Greek language—that is, the grammatical forms of the words. In the remaining chapters you will have a few hints on the 'syntax'—that is, the arrangement whereby the words are put together to convey a certain sense. If the accidence of a language represents the building materials, the syntax is the architecture. It is, of course, impossible within the compass of this small book to deal even adequately with the syntax; nevertheless a few remarks will assist you towards the translation of Greek of a slightly more complicated structure than that which you have hitherto met.

The Infinitive.

The infinitive, 'to live', 'to have acted', 'to be beaten', etc., is used in a number of ways in Greek that will cause little difficulty in translation, since they closely resemble the English. Thus the Infinitive may be used with an *adjective*—πραγμα χαλεπον ποιειν, a thing difficult to do; or a *noun*—ἀναγκη ἐστιν ἀποθανειν, 'it is necessary (lit. there is necessity) to die'. It may be the object of a *verb of wishing*, βουλεται ἀπιεναι, 'he wishes to go away'; or of *commanding*, ἐκελευσε με πινειν; 'he bade me drink';

of *attempting*, ἐπειρασαμεθα φυγειν, 'we tried to escape'; or of *ability*, οὐκ ἐδυνατο τον ἀδελφον εὑρειν, 'he could not find his brother'. The infinitive may be the subject of a verb, as in ἐξεστι δειπνειν, 'it is possible to have dinner'. Such uses as these require little comment, for they are almost self-evident. What is less so, however, is the point that arises when the infinitive as subject of a verb itself has a subject; this is put into the accusative case. For example, δει σε ἐγειρεσθαι, 'you must wake up', takes the form in Greek 'you (acc.) to wake up (infin.) is necessary' (verb). This is called the accusative and infinitive construction, and is of paramount importance in Greek.

Verbs of Saying, Thinking, Knowing, etc. This accusative and infinitive construction is used frequently after verbs of saying, thinking, knowing, etc., where we use a subordinate clause beginning with the word 'that'. Greek drops the word for 'that' (in this construction) and changes the subject into the accusative case, and the verb into the infinitive; at least, it does so from our point of view —e.g. φασι με πλουτειν, 'they declare me to be rich' —'they say that I am rich'. If the subject of the main verb is the same as the subject of the infinitive (e.g. '*he* said *he* was in a hurry'), Greek omits the subject of the infinitive (ἐφη σπουδαζειν). If it were put in (which happens when there is great need for emphasis) it would be in the nominative—e.g. ἐφη αὐτος ποιησαι, 'he said that he himself did it'. Remember, however, that if the subject of the main

verb differs from the subject of the infinitive, the accusative and infinitive construction is used. ἐνομισα αὐτον παρειναι, 'I thought that he was present'. If the verb in the subordinate clause is negatived, the οὐ is usually pushed up forward in front of the verb of saying—e.g. οὐκ ἐφη μαινεσθαι, 'he said that he was not mad'.

Verbs of promising, hoping, expecting, etc., usually refer to the future, even though followed by the present infinitive in English. They are usually followed by the future infinitive in Greek—e.g. ὑπεσχετο τουτο ποιησειν, 'he promised to do this'.

The Article with the Infinitive. One important way in which the Greek usage differs from the English is the use of the neuter article with the infinitive, corresponding to our verbal noun ending in -ing. Thus, το ἀποθανειν means 'dying'; καλον ἐστι το ὑπερ της πατριδος ἀποθανειν, 'noble is dying for one's country'. As before, the subject of such an infinitive, where not the same as that of the main verb, will be in the accusative case—οὐδεν θαυμαστον τους κεραμεας των κεραμεων διαφερεσθαι, 'no wonder that potters fall out with potters'.

Infinitive after Verbs of Preventing. Where we say, 'I prevented him *from doing* the work', Greek uses a simple infinitive—ἐκωλυσα αὐτον το ἐργον ἐκτελειν. Sometimes a seemingly unwanted μη is slipped in, because the Greeks looked to the result in their thought. εἰρξουσιν ἡμας μη ἀθροιζεσθαι, 'they will prevent us from assembling'.

The Infinitive in Clauses of Result. The infinitive

is also used in clauses indicating the result of something previously asserted, especially when introduced by τοιουτος . . . οἷος or by οὕτως . . . ὥστε, or even by ὥστε by itself. ὁ λογοποιος τοιουτος τις ἐστιν οἷος ἐρωτησαι Ποθεν συ; 'the rumour-monger is the kind of fellow to ask Where are you from?' οὐχ οὕτως μωρος εἰμι ὥστε ἀποφευγειν, 'I am not so foolish as to run away'. The negative is μη, and the subject of the infinitive is accusative unless it is the same as the subject of the main verb.

Exclamatory Infinitive. The use of the infinitive as a kind of shriek is natural enough; το ἐμε τοιαυτα παθειν, 'fancy me being treated like that!' and for the infinitive as *imperative*, see c. 21.

Translate :—

Irresistible Right

1. τοις γαρ δικαιοις ἀντεχειν οὐ ῥᾳδιον.

Sophocles.

'A Time to Embrace . . .'

2. ὡρη [1] ἐραν, ὡρη δε γαμειν, ὡρη δε πεπαυσθαι.[2]

Timon (of Athens).

1. Said of one who turned to pleasure in old age. A dialect form of the more usual ὡρα. 2. πεπαυσθαι, 'to have done', perfect infinitive middle.

The Gentler Sex

3. οὗτοι [1] συνεχθειν [2] ἀλλα συμφιλειν ἐφυν.[3]

Soph., *Antigone*.

1. οὗτοι (not, mark you). Don't confuse with οὗτοι (these). 2. Notice the force of the συν, to share in. 3. ἐφυν, I was born to . . ., intrans. of φυω, see c. 25.

Riotous Living

4. σωματα πολλα τρεφειν[1] και δωματα πολλ' ἀνεγειρειν[2]
ἀτραπος εἰς πενιην ἐστιν ἑτοιμοτατη.

1. I.e. in entertaining guests. 2. In building ventures.

'Scruciating Idle'

5. εἰς φυλακην βληθεις ποτε Μαρκος ὁ ἀργος, ἑκοντι,[1]
ὀκνων[2] ἐξελθειν, ὡμολογησε φονον.

1. Adv. 'voluntarily'. 2. Lit. 'hesitating, shrinking'. He was too idle to walk out, so confessed to murder.

Black Market

6. τας τριχας, ὡ Νικυλλα, τινες βαπτειν σε λεγουσιν,[1]
ἁς συ μελαινοτατας[2] ἐξ ἀγορας ἐπριω.[3]

1. Yet λεγω does not often take the acc. and infin. construction. It is usually followed by ὁτι (that). 2. Acc. fem. plur. 3. See ὠνεομαι, c. 25.

Last Scene of All

7. γεροντες οὐδεν ἐσμεν ἀλλο πλην[1] ψοφος
και σχημ', ὀνειρων δ' ἑρπομεν μιμηματα,[2]
νους δ' οὐκ ἐνεστιν, οἰομεσθα[3] δ' εὐ φρονειν.
Euripides.

1. Here a conjunction = than. 2. Cf. Tennyson's Tithonus, "A white-haired shadow, roaming like a dream." 3. οἰομεσθα, a poetic form of οἰομεθα, whose subject is also the subject of εὐ φρονειν.

'Cold Cascade'

8. τις γλυψας τον Ἔρωτα παρα κρηνῃσιν [1] ἔθηκεν,
οἰομενος παυσειν [2] τουτο το πυρ ὑδατι ;

On a statue of Eros near a fountain. 1. Poetic form for κρηναις. 2. Thinking that he would check—fut. infin. whose subject is the same as the subject of the main verb.

Life and Death

9. Τις δ' οἶδεν εἰ το ζην [1] μεν ἐστι κατθανειν,[2]
το κατθανειν δε ζην κατω [3] νομιζεται ;

Euripides.

1. ζαω is irregular, having η instead of α all through. This of course is the infin. 2. Short form of καταθανειν, a verse equivalent of ἀποθανειν. 3. Below—in Hades.

VERBAL ADJECTIVES

There are two kinds of verbal adjective in Greek :

(1) ending in -τος, -τη, -τον, implying possibility;

(2) ending in -τεος, -τεα, -τεον, implying necessity.

They are adjectives, derived from verbs, formed by adding the above suffixes to the stem. They are passive in voice. We are familiar with (1). All our words ending in -ible and -able are parallel.

Translate :—

(*a*) το της Τυχης [1] γαρ ἀφανες οἱ [2] προβησεται
κάστ' [3] οὐ διδακτον,[4] οὐδ' ἁλισκεται τεχνῃ.

Euripides.

1. The quality of Fortune. 2. Not masculine plural. Then what else ? 3. = και ἐστι. 4. Verbal adj. from διδασκω.

(*b*) κακοι γαρ εὖ πραττοντες οὐκ ἀνασχετοι.[1]

1. Verbal adjective from ἀνεχω, 'to put up with'.

(i) The adjectives ending in -τεος have no parallel form in English, but you must imagine one, meaning 'must-be-'. The person by whom the thing must be done is put into the dative case.

ὠφελητεα σοι ἡ πολις ἐστιν
The city is to-be-helped by you.
ὁ λεγω ῥητεον ἐστιν
What I say is to-be-spoken = must be spoken.

(ii) If the verb is intransitive, the neuter of the adjective must be used.

οὐχι ὑπεικτεον οὐδε ἀναχωρητεον
There must be no yielding or retreating.

(iii) The neuter of this adjective (either singular or plural) may also be used transitively, governing an object—e.g. οἰστεον ταδε (one) must bear these things.

Translate :—

(*a*) οὐ δουλευτεον τους νουν ἐχοντας τοις κακως φρονουσιν.

(*b*) Ὁπῃ ἀν[1] ὁ λογος, ὡσπερ πνευμα, φερῃ[1] ταυτῃ ἰτεον.—Plato.

1. ἀν with the subjunctive makes the sentence unspecific. 'Wheresoever.' For ἀν, see c. 28.

VOCABULARY

ἀγορα, -ας (*f.*), market-place.
ἀνασχετος (*vb. adj.*), from ἀνεχω, to endure.
ἀναχωρεω, retreat.
ἀνεγειρω, raise up.
ἀντεχω, resist.
ἀποφευγω, escape.
ἀργος (ἀ-ἐργον), lazy.
ἀτραπος (*f.*), path.
ἀφανης, -ες (*adj.*), obscure.
γλυφω, carve (hieroglyph).
δωμα, -ατος (*n.*), house.
εἰργω, prevent.
ἑκοντι (*adv.*), willingly.
ἐκτελεω, do thoroughly, complete.

ἕρπω, creep.
ἕτοιμος, -η, -ον, ready.
ἴτεον (*vb. adj.* from εἶμι), go.
καταθνησκω, die.
κεραμευς, -εως (*m.*), potter.
κρηνη, -ης (*f.*), spring, fountain.
μαινομαι, be mad.
μιμημα, -ατος (*n.*), imitation.
μωρος, -ον (*m.*), a fool (moron).
ὀκνεω, hesitate, be unwilling or too lazy.
ὁμολογεω, confess.
ὄνειρος, -ου (*m.*), dream.
ῥᾳδιος, -α, -ον, easy.
ῥητεος (*v. adj.*), from λεγω (ἐρω), must be spoken.
συνεχθω, join in hating.
συμφιλεω, join in loving.
ὑπεικω, yield.
ὑπισχνεομαι, promise.
φονος, -ου (*m.*), murder.
φρονεω, to be minded. κακα φρονεω, to be ill-disposed.
ψοφος, -ου (*m.*), sound, noise, opp. to reality.
ὠφελεω, help.

IMPERSONAL VERBS

If you were to say " It looks like rain ", some wit might enquire, " What looks like rain? " You should then lead your questioner gently but firmly aside and expound to him fully the significance of the grammatical term ' an impersonal verb '. Ignoring his attempt to disengage, you would explain that such verbs are to be found in every language, but more particularly in ancient languages, while in our own they have become for the most part confined to meteorological phenomena, ' it thunders ', ' it is snowing ', and so on. " Even the word ' please ',' you would continue, " which you keep anxiously repeating, is an elliptical form of the phrase ' if you please ', or, better still, ' if it please you ', the impersonal nature of which is more clearly seen in the French ' s'il vous plait ' than in our native tongue. What then is an impersonal verb? It is a verb in the third person singular, which may be in any tense, but has no personal

subject, for lack of which we are constrained in English to substitute the dummy word 'it' owing to a feeling in our language that a word in the indicative must have a subject of some sort."

You would then invite your limp auditor to consider with you the Greek impersonal verb. Firstly you would list the weather verbs like ὑει, 'it is raining', and ἀστραπτει, 'there is lightning'. Secondly, you would remind him of two important words, δει and χρη, which are followed by the accusative of the person and the infinitive thus—δει (imperf. ἐδει) δει με ἀπιεναι, 'it is necessary for me—I must depart.' (ἐ)χρην σε ἀκουειν αὐτου, 'it was right that you—you should have heard him'. You would then proceed to the class of impersonals which are followed by the dative of the person and the genitive or an infinitive. He should then be woken up and the following list placed in his hands.

1. ὑει, 'it rains'; ἀστραπτει, 'it lightens'; βροντει, 'it thunders'.

2. δει, 'it is necessary'; χρη, 'it is right', accusative and infinitive.

3. δοκει μοι, 'it seems (good)', 'I am resolved';
μελει μοι, 'it concerns me', dative of person.
μεταμελει μοι, 'it repents me', 'I regret'
μετεστι μοι, 'there is a share to me', 'I share'
} τουτου, 'this'
λυσιτελει, 'it is profitable'; συμφερει, 'it is expedient'; πρεπει, 'it is proper'; προσηκει, 'it is fitting'; μοι τουτο ποιειν.

ἐξεστι, ἐνεστι, and παρεστι (all meaning 'it is possible) μοι τουτο ποιειν. ὑπαρχει μοι, 'it belongs to me.'

The noun ἀναγκη and the participle χρεων (from χρη) are followed by the dative and the infinitive and accusative and infinitive, respectively, meaning 'it is necessary' and 'one should'.

CHAPTER XXVII

PARTICIPLES

In Chapter XI you were told that participles played a more prominent part in Greek than they do in English. Before you can tackle Greek of much greater complexity, it would be well to study some of the ways in which these participles are used. Remember what a participle is—it is a part of a verb which has all the qualities of an adjective; it says something more about the circumstances in which an action takes place; and it often completes the meaning of a verb in the same way that an Infinitive does.

I. Participle with the Article.

When the participle has an article in front, it is equivalent to an adjectival clause—he who, or those who—

ὁ μενων ἐν τῃ ἀγαπῃ μενει ἐν τῳ Θεῳ. (c. 7.)
'He who remains in love remains in God.'

ἡ κεφαλη ἡ τμηθεισα ἀει ᾖδεν. (c. 15.)
'The head which had been cut off kept constantly singing.'

ἐπει οἱ παιδες συνιασι τα λεγομενα. (c. 16.)
'As soon as the children understand what is said to them.'

II. Participle Representing Various Clauses.

(*a*) As an attribute it may qualify a noun—

τι μοι μαχεσθ', ἑταιροι, καὐτῳ θελοντι πινειν; (c. 8.)

'Why do you quarrel with me, friends, myself too wishing to drink?'

(*b*) It may show a time relation between two events—

σκιρτων ἐλακτισε τον δεσποτην. (c. 11.)

'*While* skipping about he kicked his master.'

καταλιποντες αὐτον ἀπηλθον ἐπι το ὀψον. (c. 11.)

'*After* abandoning him they went for the fish.'

This is perhaps the commonest relation, although the participle may have many and mixed shades of meaning.

(*c*) It may show a relation of Cause, Manner, or Means—

τιμωρουνται τους ἁλισκομενους ὡς κακως κλεπτοντας. (c. 16.)

'They punish those caught *on the ground that* they steal badly.'

νυν δε θανων ἀστερας οἰκον ἐχει (c. 24.)

'But as it is, since he is dead, he has his home among the stars.'

μελλων και διδους χρονον, ἰασατο ἰατρος. (c. 16.)

'*By* delaying and *by* allowing time, the doctor has healed.'

(*d*) The future participle frequently indicates purpose, especially with ὡς—

οἱ κωλυσοντες περαν ἠσαν πολλοι ἱππεις . . (c. 17.)

'The ones to stop them from crossing were numerous cavalry. . . .'

ἠλθε λυσομενος θυγατερα.

'He came to ransom his daughter.'

(*e*) The participle is sometimes used where we should use a conditional or 'if' clause—

θεου θελοντος δυνατα παντα γιγνεται. (c. 18.)

'*If* the god wills, everything becomes possible.'

πολλα ὁρω προβατα ἁ ἀποδαρεντα . . . παρεξει την διαβασιν. (c. 17.)

'I see many beasts which, *if* skinned . . . will facilitate the passage.'

(*f*) Concession. Often you must translate the participle by 'although'. The word for 'although' is καιπερ, which is only used with a participle. Frequently, however, the participle without καιπερ will have this concessive force.

δασυς ὠν λιαν ὠον ἁπας γεγονεν. (c. 13.)

'*Though* being excessively hairy, he has become bald as an egg all over.'

III. Genitive Absolute.

The participle may have any of the above meanings, but if it goes with a noun or pronoun which is not connected grammatically with the rest of the sentence (i.e. not subject, object, or indirect object) it is put into the genitive case, and the whole construction is called the genitive absolute.

εἰποντος δε αὐτου, Εὖ σοι εἰη, ἐφη . . . (c. 11.)
'He saying (= when he said) that it had, "Good for you!" said the other.'

πολλων μεν οὐσων την μεν εὑρησεις κακην, την δε λημ' ἐχουσαν εὐγενες . . . (c. 16.)
'There being many women (as there are many women), you will find one bad, and another with noble spirit.'

IV. Accusative Absolute.

If the verb of the participle is an *impersonal verb* (see c. 26), instead of going into the genitive absolute in the circumstances mentioned above, it is put into the accusative case of the neuter singular—e.g.

δεον ἀποφευγειν ἑκαυσαν την πολιν.
'It being necessary to escape, they burnt the city.'

So similarly παρασχον, an opportunity having offered, εἰρημενον it having been told them, ἀδυνατον ὀν it being impossible, ἐξον, it being possible.

V. Participle Completing Sense of Verbs.

(*a*) The participle continues the meaning of certain verbs such as 'continue', 'cease', 'begin', 'be ashamed' and so on.

ἀρ' οὐκ αἰσχυνει τοιαυτα λεγων; (c. 14.)
'Are you not ashamed *to say* such things?'

οὐδεποτε παυσει ὀλοφυρομενος. (c. 14.)
'You will never stop wailing.'

(*b*) The participle is used with the object of verbs of finding and perceiving, denoting the state in which the object is found or perceived.

Ἔρως ποτ' ἐν ῥοδοισι
κοιμωμενην μελιτταν
οὐκ εἶδεν . . . (c. 15.)

'Love once failed to see a bee sleeping amid the roses.'

(*c*) The verbs τυγχανω, λανθανω and φθανω are used in an idiomatic way in Greek, so that the main force of the expression is thrown on to the participle—

λανθανω, 'escape notice of', ἐλαθε τους φυλακας διαβαινων τον ποταμον.

'He crossed the river without being seen by the guards (lit. he escaped the notice of the guards, crossing the river).'

φθανω, 'anticipate', ἐφθασαν τους Περσας ἀφικομενοι.

'They arrived before the Persians (lit. they anticipated the Persians arriving).'

τυγχανω, 'happen', ἐτυχεν ἐγγυς που καθημενος.

'He chanced to be sitting somewhere near.'

VI. Participle after Verbs of Knowing and Perceiving.

When a verb of saying or thinking takes the nominative and infinitive or accusative and infinitive construction (see c. 26) verbs meaning to see (αἰσθανομαι), know (οἶδα), hear (ἀκουω), learn (γιγνωσκω), remember, forget, show, appear, prove, acknowledge, and announce, take the participle instead of the infinitive. The question of whether the participle is nominative or accusative is decided on the same principles as those laid down in c. 26.

παρακηκοα δε και παρα τουτοις κρυπτομενον τινα. (c. 12.)

'I have heard on the side, moreover, that someone is in hiding in their house.'

χαριν λαβων μεμνησο και δους ἐπιλαθου. (c. 21.)

'Remember that you have received a favour, and forget that you have granted one.'

(Nominative participles, because the subject of the verb 'remember' is the same as the subject of λαβων, etc.)

φαινεται μαινομενος.

'He is obviously mad.'

Sagacious Elephants
(from Plutarch)

1. Ἐν Ῥωμῃ οὐ πάλαι, πολλων ἐλεφαντων προδιδασκομενων [1] στασεις τινας ἱστασθαι [2] παραβολους,[3] και κινησεις δυσεξελικτους ἀνακυκλειν,[4] εἷς, ὁ δυσμαθεστατος, ἀκουων κακως [5] ἑκαστοτε και κολαζομενος πολλακις, ὠφθη [6] νυκτος αὐτος ἐφ' ἑαυτου [7] προς την σεληνην [8] ἀνατατττομενος τα μαθηματα και μελετων.

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1. Genitive absolute; προ-, 'beforehand'—i.e. before the performance. 2. Lit. 'to stand certain standings', στασεις being what is called a cognate accus. after the verb—i.e. an object suggested by the verb itself. στασις, which means 'an nprising' in the sense of civil warfare, had a sinister meaning in the fifth century B.C.—that propensity to violent political faction which has dogged the Gks. throughout history. 3. 'Difficult', even 'dangerous'. The adj. is one of those which has no separate feminine ending. 4. Tr. 'to execute in a circle complicated movements'. ἀνακυκλειν, 'to go through a cycle', is a word appropriate to a circus. Words beginning δυσ- mean 'hard to' or 'difficult at'. The prefix implies difficulty or distress; cf. 'dyspepsia' of indigestion, or 'dysentery' of bowel trouble. δυσεξελικτος means 'hard to unwind'. Later 'δυσμαθης', 'slow of study'. 5. κακως ἀκουω is an idiomatic phrase meaning 'I am reproached'. Literally 'to hear badly', it has the sense of 'to be spoken ill of'. 6. See ὁραω 7. 'Himself of himself'—i.e. it was his own idea. 8. προς, 'by the light of'.

2. Ἐν δε Συρια προτερον, τρεφομενου κατ' οἰκιαν ἐλεφαντος,[1] ὁ ἐπιστατης λαμβανων κριθων μετρον ὑφαιρει και χρεωκοπει[2] μερος ἡμισυ καθ' ἡμεραν.[3] ἐπει δε, του δεσποτου παροντος[1] ποτε και θεωμενου,[1] παν το μετρον προὐθηκεν,[4] ἐμβλεψας και διαγαγων την προβοσκιδα των κριθων,[5] ἀποδιεστησε, και διεχωρισε το μερος, ὡς ἐνην λογιωτατα[6] κατειπων του ἐπιστατου την ἀδικιαν.

VOCABULARY

ἀδικια (*f.*), guilt, wrong-doing.
ἀνακυκλεω, go through an evolution.
ἀνατατταμαι, rehearse.
ἀποδιιστημι, separate in half.
διαγω, draw through.
διαχωριζω, separate off.
δυσεξελικτος, hard to unwind, complicated.
δυσμαθης, -ες, dull, stupid.
ἑκαστοτε (*adv.*), on each occasion.
ἐμβλεπω, look earnestly at.
ἐπιστατης, -ου (*m.*), keeper.
θεαομαι, look at (cf. theatre).
καταγορευω (aor. κατειπον), condemn.
κινησις, -εως (*f.*), movement.
κριθη (*usu. pl.*), barley.
λογιος (*adj.*), verbal, in words.
μελεταω, practise.
παραβολος (*adj.*), difficult, dangerous.
προβοσκις, -ιδος (*f.*), trunk.
προδιδασκω, teach beforehand.
Ῥωμη, -ης (*f.*), Rome.
στασις, -εως (*f.*), posture, stance.
ὑφαιρεω, take away surreptitiously.
χρεωκοπεω, defraud (cut down a debt).

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1. Gen. abs. 2. Literally, to cut down debts, and so in any way ' to defraud '. 3. Every day. 4. προ before the augment ε becomes πρου-. 5. The gen. is governed by the δια of διαγω, ' Drawing his trunk through the barley '. ἀλφιτα is the ' meal ' of κριθη. 6. Lit. ' as verbally as possible '—i.e. as near in words as he could. ὡς λογιωτατα by itself would do for this meaning, but frequently the impersonal ἐξην or ἐνην was added.

CHAPTER XXVIII

THE SUBJUNCTIVE AND OPTATIVE MOODS

1. THE Greek verb has two more 'Moods', which it uses frequently to express such moods as those of possibility, uncertainty or desirability. In English we use words such as 'would' or 'might', but Greek expresses these by terminations of the verb. For instance, 'Let us go' is expressed by one word in Greek, ἴωμεν, which is the 1st person plur. of the present *subjunctive* (the traditional name in grammar books for this mood, but not an expressive one) of εἶμι, 'I go'. A wish such as 'may you perish!' can be expressed by the one word ὄλοιο, which is the 2nd person singular of the aorist *optative* (this is a better name, as it comes from a Latin word meaning 'wishing') of ὄλλυμαι, 'I perish' (which, incidentally, is the 'middle' of ὄλλυμι, 'I destroy'). Although this book has deliberately avoided examples of these moods up to now (it has not been easy, because you will meet them on every page of a Greek author), and although their uses are a little complicated, it will repay you to master them if you want to appreciate the exactness and subtlety with which the Greek verb can express the finest shades of thought. Books have been written on the refinements of Greek syntax, but all we can claim to do in one chapter is to introduce you to the forms of these two moods and their commonest uses.

If you happen to have learnt Latin, you will recognise them as (roughly) the equivalent of one mood in Latin—the *conjunctive* (or, as now called in most grammars, the *subjunctive*), and you will understand when we say that the subj. is *primary* (corresponding to the pres. and perf. subj. in Latin), and the optative *historic* (corresponding to the imperf. and pluperf. in Latin). If this means nothing to you, no matter. But what does matter is that you recognise the forms when you meet them, and something of their significance.

We will therefore deal with the subjunctive first. Look carefully at the following table, and note where the terminations differ from the indic. Learn, at any rate, the λυω forms by heart, and you should have no difficulty with the rest.

3. How to Recognise the Subjunctive.

The long vowel of the ending is the key in every case. There is no exception. Every person of the present subjunctive, except the 1st, is different from the indic. As to the 1st person, in practice there is no ambiguity, as you will find in reading. To form the aor. subj. (which, like the imperative, has an instantaneous, and not a past sense) drop the augment of the aor. ind. and change the termination -α into -ω.

e.g. λυωμεν δουλους means 'let us set free slaves' as a general rule.

λυσωμεν δουλους means 'let us set free slaves' on a particular occasion.

2. THE SUBJUNCTIVE MOOD

Verb.	*Present Active.*	*Present Middle and Passive.*	*Aorist Active.*	*Aorist Middle.*	*Aorist Passive.*
λυω 'I loose'	λυω λυῃς λυῃ λυωμεν λυητε λυωσι	λυωμαι λυῃ λυηται λυωμεθα λυησθε λυωνται	λυσω λυσῃς λυσῃ λυσωμεν λυσητε λυσωσι	λυσωμαι λυσῃ λυσηται λυσωμεθα λυσησθε λυσωνται	λυθω λυθῃς λυθῃ λυθωμεν λυθητε λυθωσι
τιμαω 'I honour'	(αω) τιμω (αῃς) τιμᾳς (αῃ) τιμᾳ (αωμεν) τιμωμεν (αητε) τιματε (αωσι) τιμωσι	(αωμαι) τιμωμαι (αῃ) τιμᾳ (αηται) τιμαται (αωμεθα) τιμωμεθα (αησθε) τιμασθε (αωνται) τιμωνται	τιμηαω, etc. (as λυσω)	τιμησωμαι, etc. (as λυσωμαι)	τιμηθω, etc. (as λυθω
φιλεω 'I love'	(εω) φιλω (εῃς) φιλῃς (εῃ) φιλῃ (εωμεν) φιλωμεν (εητε) φιλητε (εωσι) φιλωσι	(εωμαι) φιλωμαι (εῃ) φιλῃ (εηται) φιλητται (εωμεθα) φιλωμεθα (εησθε) φιλησθε (εωνται) φιλωνται	φιλησω, etc.	φιλησωμαι, etc.	φιληθω, etc.
δουλοω 'I enslave'	(οω) δουλω (οῃς) δουλοις (οῃ) δουλοι	(οωμαι) δουλωμαι (οῃ) δουλοι (οηται) δουλωται	δουλωσω, etc.	δουλωσωμαι, etc.	δουλωθω, etc.

	(ωμεν) (ητε) (ωσι)	βουλωμεν βουλητε βουλωσι	(ωμεθα) (ησθε) (ωνται)	βουλωμεθα βουλησθε βουλωνται			
τιθημι	τιθω τιθῃς τιθῃ τιθωμεν τιθητε τιθωσι		τιθωμαι τιθῃ τιθηται τιθωμεθα τιθησθε τιθωνται		θω θῃς θῃ θωμεν θητε θωσι	θωμαι θῃ θηται θωμεθα θησθε θωνται	τεθω, etc.
ἱημι	ἱω ἱῃς, etc.		ἱωμαι ἱῃ, etc.		ὦ ῇς, etc.	ὦμαι ῇ, etc.	εθω, etc.
ἱστημι	ἱστω ἱστῃς, etc.		ἱστωμαι ἱστῃ, etc.		στησω, etc.	στησωμαι, etc.	σταθω, etc.
δίδωμι	δίδω		δίδωμαι		δω	δωμαι	δοθω
δεικνυμι	δεικνυω		δεικνυωμαι		δειξω	δειξωμαι	δειχθω
εἰμι 'I am'	ὦ ῇς, etc.		—		—	—	—
εἰμι 'I will go'	ἱω ἱῃς, etc.		—		—	—	—
φημι	φω φῃς, etc.		—		—	—	—
οἶδα	εἰδω		—		—	—	—

Middle and Passive.

For the pres. subj. change -ομαι into -ωμαι, but the *aor. passive subj.* needs watching. As with the indic., you can always recognise it by the θ, but it is *conjugated as* if it were an *active* tense, λυθω, λυθῃς, λυθῃ, etc.

Subjunctive of -μι *verbs.*

Verbs in -υμι form their subj. like λυω, but the other -μι verbs drop the stem vowel and add -ω— e.g. stem τιθη-, pres. subj. τιθω.

4. Three Ways in which the Subjunctive is used in Simple Sentences.

(*a*) *To express exhortation* (1st person only). Negative μη.

ἰωμεν, 'let us go'.

μη φιλωμεν, 'let us not love'.

(*b*) *To express particular prohibitions* (2nd pers. of aor. only).

μη τουτο ποιησῃς, 'don't do this'.

(*c*) *To express a deliberative question*, i.e. one of doubt or uncertainty.

τι φω; 'what am I to say?'

τι μη ποιησω; 'what am I not to do?'

5. The Optative.

The optative mood can be recognised, as in every tense and person *it has the letter* ι (in the case of -αω verbs, an iota subscript) *inserted into the ending*, making with another vowel a diphthong. Study

carefully the following table, noticing especially the unexpected form in the act. pres. opt. of contracted verbs (termination -οιην instead of -οιμι). Similarly, -ειην, -αιην, or -οιην with the -μι verbs. For the perf. pass. (both subj. and opt.) the perf. ptcple. + subj. (or opt.) of εἰμι is used, e.g. *subj.* λελυμενος ὠ, ῃς, ῃ, etc., and *opt.* λελυμενος εἰην, but this tense is rare, just as in English. The alternative forms in the aor. act. (λυσαις, λυσαι, λυσαιεν) are commoner in poetry than in prose.

6. Uses of the Optative.

(*a*) *To express a wish.* Neg. μη. μη γενοιτο, 'may it not happen', 'God forbid!' Wishes are sometimes introduced by εἰθε or εἰ γαρ, with the opt. for a wish in the future, but the aor. ind. for a wish in the past (i.e. an unfulfilled wish).

εἰθε γενοιμην, 'would I were!' (9. 11). See Rupert Brooke's poem, 'Granchester', but εἰθε μη ἠλθον, 'I wish I had not come'.

(*b*) With ἀν to express '*would*' or 'might'—a 'possibility' idea.

ἔλθοιμι ἀν, 'I might come', or 'I would come, if . . .'

The important little word ἀν has no English equivalent, but is very common in Greek, and has several uses. The best way to understand them is by examples. It is never used with the present, fut. (except in Homer), perf. indic., or imperat., but *with the aor. indic.* it has the sense of '*would have*', and it can have a similar force if used with an inf. or participle.

THE OPTATIVE MOOD

VERB.	*Present Active.*	*Present Middle and Passive.*	*Aorist Active.*	*Aorist Middle.*	*Aorist Passive.*
λυω	λυοιμι λυοις λυοι λυοιμεν λυοιτε λυοιεν	λυοιμην λυοιο λυοιτο λυοιμεθα λυοισθε λυοιντο	λυσαιμι λυσειας or λυσαις λυσειε or λυσαι λυσαιμεν λυσαιτε λυσειαν or λυσαιεν	λυσαιμην λυσαιο λυσαιτο λυσαιμεθα λυσαισθε λυσαιντο	λυθειην λυθειης λυθειη λυθειημεν or λυθειμεν λυθειητε or λυθειτε λυθειεν
τιμαω	(αοιην) τιμωην (αοιης) τιμωης (αοιη) τιμωη (αοιμεν) τιμωμεν (αοιτε) τιμωτε (αοιεν) τιμωεν	(αοιμην) τιμωμην etc. τιμωο τιμωτο τιμωμεθα τιμωσθε τιμωντο	τιμησαιμι, etc.	τιμησαιμην, etc.	τιμηθειην, etc.
φιλεω	(εοιην) φιλοιην φιλοιης φιλοιη φιλοιμεν φιλοιτε φιλοιεν	(εοιμην) φιλοιμην etc. φιλοιο φιλοιτο φιλοιμεθα φιλοισθε φιλοιντο	φιλησαιμι	φιλησαιμην	φιληθειην
δουλοω	(οοιην) δουλοιην etc. etc.	(οοιμην) δουλοιμην etc.	δουλωσαιμι etc.	δουλωσαιμην	δουλωθειην

τιθημι	τιθειην τιθειης τιθειη τιθειμεν τιθειτε τιθειεν	τιθειμην τιθειο, etc.	θειην θειης, etc.	θειμην θειο, etc.	τεθειην
ἱημι	ἱειην ἱειης, etc.	ἱειμην ἱειο, etc.	ειην ειης, etc.	ειμην ειο	ἑθειην
ἱστημι	ἱσταιην ἱσταιης, etc.	ἱσταιμην ἱσταιο	σταιην	No strong aor. middle στησαιμην is trans. (place for myself)	σταθειην
διδωμι	διδοιην, etc.	διδοιμην, etc.	δοιην, etc.	δοιμην, etc.	δοθειην
δεικνυμι	δεικνυοιμι (iike λυοιμι)	δεικνυοιμην	δειξαιμι	δειξαιμην	δειχθειην
εἰμι (' be ')	ειην ειης, etc.	—	—	—	—
εἰμι, (' I will go ')	ἰοιμι ἰοις, etc.	—	—	—	—
φημι	φαιην, etc.	—	—	—	—
οἰδα	εἰδειην, etc.	—	—	—	—

(*c*) *With* ἄν *in conditions.*

E.g. εἰ τουτο ποιησαιμι, ἁμαρτοιμι ἄν.
If I should do this, I *should* do wrong.
(or were to)

But εἰ τουτο ἐποιησα, ἡμαρτον ἄν.
If I had done this, I *should have* done wrong.

When joined to εἰ (i.e. ἐαν) it introduces a future 'if' clause, and in this case takes the subj.

ἐαν τουτο ποιῃς (or ποιησῃς), ἁμαρτησει.
If you do this, you will be doing wrong.

Other uses of ἄν will be found in the following section.

7. Other Uses of Subjunctive and Optative.

(*a*) *In purpose clauses.* Introduced by ἱνα or ὁπως (in order that). If the main verb is 'primary' (i.e. pres., fut. or perf.), the subj. is used in the 'purpose' clause.

τουτο ποιω / ποιησω / πεποιηκα } ἱνα ὦ ἀγαθος.

I do / will do / have done } this, in order that I may be good.

But if the main verb is 'historic' (i.e. imperf. or aor.), the opt. is generally used. Sometimes however the subj. is used in historic sequence to obtain more vivid effect.

τουτο ἐποιουν / ἐποιησα } ἱνα εἰην ἀγαθος. (or ὡ)

I was doing / did } this, in order that I might be good.

(*b*) *After verbs of fearing.* Mood as in 'purpose' clauses.

E.g. φοβουμαι μη πεσω, 'I fear that I may fall' (μη here is equivalent to 'lest' in Eng.).

ἐφοβουμην μη οὐ σε ἰδοιμι, 'I feared that I might not see you'.

(*c*) *In '-ever' clauses.*

Rule.—Primary sequence, ἀν with subj.
Historic sequence, opt. without ἀν.

E.g. ὁστις ἀν ἐλθῃ, εὐδαιμονει.
'Whoever comes, is fortunate'.

ὁστις ἐλθοι, ηὐδαιμονει.
'Whoever came, was fortunate.'

Similarly with ὁτε or ὁποτε (whenever), ὁπου (wherever), etc. ὁταν is written for ὁτε ἀν.

(*d*) *Temporal clauses.* When referring to the future, ἑως (until, or as long as) follows the same rule. So does πριν (before) when the main verb is negative. But when it is affirmative, πριν takes the infinitive.

μενε ἑως ἀν ἐλθω, 'Wait until I come'.
νομιζε πριν λεγειν, 'think before speaking'.
μη ἀπελθῃς πριν ἀν σε ἰδω, 'don't go away before I see you'.

(*e*) *In reported speech and indirect questions.* The opt. can be used, instead of the indic., in historic sequence; but the subj. is never used in primary sequence.

ἐλεξα ὁτι τουτο ἀληθες εἰη, 'I said that this was true',

but λεγω ὁτι τουτο ἀληθες ἐστι, 'I say that this is true'.

οὐκ ἠδη που εἰην, 'I did not know where I was'.

(*f*) οὐ μη *followed by the aorist subjunctive* is a strong negation.

οὐ μη φαγω, 'I won't eat'.

Note on οὐ and μη

Generally speaking, οὐ *denies*, μη *forbids*. Thus οὐ is used in direct statements (τουτ' οὐκ ἐστιν ἀληθες—this is not true) and is the neg. of the indic. mood. μη is used in wishes, prohibitions, hypotheses, etc., and regularly with the infin. except in reported speech—

μη κλεπτε, 'don't steal'.

ἐαν μη τουτο ποιῃς, οὐ σε φιλησω, 'if you don't do this, I will not love you'.

PASSAGES FOR TRANSLATION, ILLUSTRATING SUBJUNCTIVE AND OPTATIVE MOODS

1. φαγωμεν[1] και πιωμεν·[2] αὐριον γαρ ἀποθνησκομεν.—1 Cor. 15. 32.

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1. Aor. subj. from ἐσθιω ('I eat'). 2. Aor. subj. from πινω ('I drink').

2. οἱ μεν κυνες τους ἐχθρους δακνουσιν, ἐγω δε τους φιλους, ἱνα σωσω.—Diogenes.

3. τον εὐτυχειν δοκουντα μη ζηλου, πριν ἀν θανοντ' ἰδῃς.—Eur., *Heracleidæ*, 865.

4. μη κρινετε ἱνα μη κριθητε.

Father to Son

5. ὠ παι, γενοιο πατρος εὐτυχεστερος,
τα δ' ἀλλ' ὁμοιος· και γενοι' ἀν οὐ κακος.
Soph., *Ajax* 550.

The Athenians' Reply to Xerxes

6. Ἀπαγγελλε Μαρδονιῳ, ὡς Ἀθηναιοι λεγουσι, ἑως ἀν ὁ ἡλιος την αὐτην ἰῃ ὁδον και νυν, μηποτε ὁμολογησειν ἡμας Ξερξῃ.—*Herodotus*.

A Lover's Wish

7. Ἡ Ταντἀλου[3] ποτ' ἐστη
λιθος[4] Φρυγων[5] ἐν ὀχθαις,
και παις ποτ' ὀρνις ἐπτη[7]
Πανδιονος[6] χελιδων.
ἐγω δ' ἐσοπτρον εἰην
ὁπως ἀει βλεπῃς με,

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3. The article with the gen. often means 'the son' of, so ἡ Ταντἀλου = the daughter of Tantalus, Niobe, who boasted of her large family; whereat Apollo and Artemis killed them with their arrows. Niobe wept for them till she was turned into stone, from which her tears went on flowing. 4. λιθος, 'as a stone'. 5. Goes with ἐν ὀχθαις, 'in the hills of the Phrygians' (in Asia Minor). 6. Pandion's daughter, Procne, was turned into a nightingale. For her story (also called Philomela), *v.* a book of mythology, and countless references in Eng. Literature. 7. ἐπτη, 2nd aor. of irreg. verb πετομαι, 'flew away'.

ἐγω χιτων γενοιμην
ὁπως ἀει φορῃς με.
ὑδωρ θελω γενεσθαι,
ὁπως σε χρωτα[8] λουσω·
μυρον, γυναι, γενοιμην,
ὁπως ἐγω σ' ἀλειψω.—Anacreontea.

Tennyson's poem, 'The Miller's Daughter' echoes the same idea.

'That I would be the jewel
That trembles in her ear . . .
And I would be the girdle
About her dainty waist,
And her heart would beat against me
In sorrow and in rest. . . .

A Bad Boy's Letter to His Father

8. There have recently been discovered in the sands of Egypt a number of letters written on papyrus by Greeks living there in the 3rd or 2nd century B.C., which throw much light on the daily life of that age. They include invitations to dinner and weddings, mothers' letters to a son; and sons' to mothers. One boy ends a letter home with the request 'μνημονευσατε των περιστεριδιων', 'remember our pigeons'. The following letter from a boy called Theon is full of spelling and grammatical mistakes here corrected (e.g. θελις for θελεις, μετ' ἐσου for μετα σου), but it shows how little bad boys have changed in 2000 years!

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8. χρωτα acc. of respect, 'as to your flesh'.

Θεων Θεωνι τῳ πατρι χαιρειν [9]

καλως ἐποιησας,[10] οὐκ ἐπενεγκας [11] με μετα σου εἰς πολιν. εἰ μη θελεις ἀπενεγκειν μετα σου εἰς Ἀλεξανδρειαν, οὐ μη γραψω [12] σοι ἐπιστολην, οὐτε λαλω σοι, οὐτε ὑγιαινω [13] σε εἰτα. ἐαν δε ἐλθῃς εἰς Ἀλεξανδρειαν, οὐ μη λαβω χειρα παρα σου, οὐτε παλιν χαιρω σε λοιπον.[14] ἐαν μη θελῃς ἀπενεγκαι με, ταυτα γιγνεται.[15] και ἡ μητηρ μου εἰπε Ἀρχιλαῳ, ὁτι ἀναστατοι με· ἀρον αὐτον. καλως δε ἐποιησας. δωρα μοι ἐπεμψας μεγαλα ἀρακια.[16] πεπλανηκεν ἡμας ἐκει [17] τῃ ἡμερᾳ ὁτε ἐπλευσας.[18] λοιπον πεμψον εἰς με,[19] παρακαλω [20] σε. ἐαν μη πεμψῃς, οὐ μη φαγω, οὐ μη πινω. ταυτα. ἐρρωσθαι [21] σε εὐχομαι.

The Prayer of Socrates

9. In Plato's dialogue, 'The Phædrus', Socrates and Phædrus have been walking on a spring morn-

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9. χαιρειν, the inf. is frequently used as an imper., 'Greetings!' 10 Sarcastic 11. ἐπενεγκας, aor part of ἐπι-φερω, *v.* 25. 12. For the force of οὐ μη with the aor. subj. *v.* § 7 *f.* of this chapter. Instead of continuing with the aor subj., he changes to the present ind. (λαλω, ὑγιαινω, and χαιρω, πινω later) Colloquial usage often simplifies syntax. 13. ὑγιαινω, here = I wish you good health. 14. λοιπον, abbrev. for ἐπι το λοιπον, 'for the future', 'for the rest'. 15. Surprisingly like our modern idiom, 'that's that!' So ταυτα by itself four lines down. 16 ἀρακια, 'beans'. The significance of a present of big beans to keep the boy quiet on the day his father went off is not clear. Anyhow, they 'diddled' him (πεπλανηκε). 17. ἐκει, 'there'—i.e. at home.. 18 ἐπλευσα, aor. of πλεω. 19. εἰς με, here 'for me'. 20. παρακαλω σε (lit. 'call to', so 'invite', 'invoke'), 'I beg you'. This is still the mod. Gk. word for 'please!' 21. ἐρρωσθαι, perf. inf. pass. of ῥωννυμι, 'I make strong'. The pass., especially the perfect, is used idiomatically like the Latin 'vale', 'farewell'. ἐρρωσο imper. means 'goodbye').

ing along the banks of the Ilissus, and at midday rest under a plane tree to continue their talk about love and beauty and the purpose of life. Before they part, Socrates offers this prayer to Pan and the other tutelary deities of so beautiful a spot, which gives us a glimpse of Socrates' greatness of soul.

Ὦ φιλε Παν τε και ἄλλοι ὁσοι τηδε[22] θεοι, δοιητε[23] μοι καλῳ γενεσθαι τἀνδοθεν·[24] ἐξωθεν δε ὁσα ἐχω, τοις ἐντος εἰναι μοι φιλια.[25] πλουσιον δε νομιζοιμι τον σοφον· το δε χρυσου πληθος εἰη μοι, ὁσον μητε φερειν μητε ἀγειν δυναιτ' ἀλλος ἡ ὁ σωφρων.—Plato, *Phædrus*.

VOCABULARY

αἰρω, I raise, lift, take away (ἀρον, imperat. of aor. ἠρα).
ἀλειφω, I anoint.
ἀναστατοω, I upset.
ἀπαγγελλω, I announce.
αὐριον (*adv.*), tomorrow.
ἐπιστολη, -ης, letter (epistle —something 'sent to').
ἐσοπτρον, mirror (something you look into).
εὐχομαι, I pray (εὐχη, a prayer).
μηποτε, never.
φορεω, frequentative of φερω, 'bear constantly,' so 'wear'.

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22. τηδε, sc. εἰσι, 'are here'. 23. δοιητε, aorist optative (of wishing) 'may you grant'. 24. τἀνδοθεν = τα ἐνδοθεν, 'as to the things within' (i.e. the soul) 25 φιλια, 'friendly to', so 'in harmony with'. He prays that he may regard wisdom as the only riches, and that his wealth may be such as only the temperate can bear.

VOCABULARY

The figure after each word indicates the chapter in which it first occurs.

A

ἁβρως, delicately . . 8
Ἀγαθα, Agatha . . . 3
ἀγαθος, good . . . 4
Ἀγαμεμνων, Agamemnon 1
ἀγαν, too much . . . 16
ἀγανακτεω, grow annoyed 1
ἀγαπαω, love . . . 8
ἀγαπη, love, *f.* . . . 7
ἀγγελλω, report . . . 12
ἀγγελος, messenger, *m.* . 5
ἀγεωμετρητος, without geometry 7
ἀγηρατος, ageless . . 22
ἁγιαξω, make holy . . 8
ἁγιος, holy 8
ἀγκιστρον, hook, *n.* . . 10
ἀγκυρα, anchor, *f.* . . 9
ἀγνως, unknowing . . 18
ἀγορα, market place, *f.* 26
ἀγρα, hunting, *f.* . . 10
ἀγρος, field, *m.* . . . 8
ἀγω, bring 11
ἀγων, contest, *m.* . . 9
ἀδικια, wrongdoing, *f.* . 27
ἀδολως, without fraud . 23
ἀδυνατος, impossible . 17
ᾄδω, sing 15
ἀει, always 9
ἀηδων, nightingale, *f.* . 10
ἀηρ, air, *m.* 9
ἀθανατος, immortal . . 18
ἄθεος, not believing in God 5
ἀθλητης, athlete, *m.* . 7
ἀθλιος, wretched . . 6
ἆθλον, prize, *n.* . . . 14
ἀθροιζω, collect . . . 16
Αἴγυπτος, Egypt . . 8
Ἀιδης, Hades . . . 3
αἰδως, sense of shame, modesty, *f.* . . . 13
αἰθηρ, upper air, *m.* . . 9
αἱμα, blood, *n.* . . . 10
αἰνεω, praise, advise . 25
αἰνιγμα, riddle, *n.* . . 10
αἰξ, goat, *m.* and *f.* . . 9
αἱρεω, take 14
αἰσθανομαι, perceive . . 25
αἰσθησις, perception, *f.* . 13
αἰσθητικος, aesthetic . 5
αἰσχρος, shameful . . 14
αἰσχυνομαι, be ashamed 14
αἰτεω, ask, request . . 23
αἰτια, cause, *f.* . . . 7
ἀκεομαι, remedy . . . 20
ἀκμη, peak, *f.* . . . 3

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ἄκος, cure, *n.*	10
ἀκουω, hear	10
ἀλγεω, grieve, feel pain	16
ἄλγος, grief, pain, *n.*	10
ἀλειφω, anoint	28
ἀληθης, true	18
Ἁλικαρνησσευς, of Halicarnassus	22
ἁλισκομαι, be caught	16
ἁλκη, strength, *f.*	13
ἀλλα, but	5
ἀλληλους, one another	14
ἄλλος, another, other	6
ἀλλως, otherwise	14
ἀλυσιτελης, unprofitable	12
Ἄλφα, Alpha	6
ἄλφιτον, barley, *n.*	20
ἁμα, along with, at the same time	11
ἀμαθης, unlearned	13
ἁμαρτανω, make a mistake	19
ἁμαρτια, mistake, *f.*	8
ἀμβροσια, ambrosia, *f.*	3
ἀμεινων, better	19
ἀμυνομαι, keep from self	14
ἀμφι, around	13
ἀμφοτεροι, both	11
ἀνα, up	3
ἀναγκαζω, compel	15
ἀναγκαιος, necessary	6
ἀναγκη, necessity, *f.*	16
ἀναγω, lead up	11
ἀναθεμα, anathema, *n.*	3
ἀνακομιζομαι, get back for self	14
ἀνακυκλεω, go through evolutions	7
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ἀναμιμνησκω, remind	25
ἀναπηδαω, leap up	20
ἀνασχετος, tolerable	26
ἀνατατταμαι, rehearse	27
ἀναφορα, reference, *f.*	12
ἀναχωρεω, retreat	26
ἀνεγειρω, rouse up	26
ἀνεμωνη, anemone, *f.*	3
ἀνεμος, wind, *m.*	3
ἀνεξεταστος, unexamined	6
ἀνευ, without	14
ἀνηρ, man, *m.*	9
ἀνθεμον, flower, *n.*	5
ἀνθισταμαι, oppose	16
ἀνθος, flower, *n.*	5
ἀνθραξ, ashes, *m.*	9
ἀνθρωπος, man, *m*	4
ἀνιστημι, rise up	11
ἀνοδος, way up, *f.*	15
ἀνοιγνυμι, open	17
ἀντεχω, hold out against	26
ἀντι, instead of	14
ἀντιβολεω, beseech, note	23
ἀντιθεσις, opposition, *f.*	3
ἀνυποδησια, going barefoot, *f.*	16
ἄξιος, worthy	5
ἀξιοω, think right, claim	20
ἀοιδος, minstrel, *m.*	15
ἀπαγγελλω, tell	28
ἄπαις, childless	11
ἀπαλυνω, soften	16
ἀπανταω, meet	12
ἅπαξ, once	23
ἅπας, every, all	13
ἄπειρος, inexperienced	16
ἀπερχομαι, go away	11

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ἀπεχομαι, keep away from	14
ἀπιθι, go away!	4
ἀπιστεω, disbelieve	21
ἀπο, away from	15
ἀποβαινω, go away	11
ἀποβαλλω, lose	12
ἀποδερω, flay	17
ἀποδιδομαι, sell	25
ἀποδιδωμι, give back	8
ἀποδιΐστημι, divide in half	27
ἀποδυομαι, strip	20
ἀποθεωσις, apotheosis *f.*	3
ἀποθηκη, store, *f.*	24
ἀποθνησκω, die	15
ἀποκρινομαι, answer	12
ἀποκτεινω, kill	10
ἀπολλυμι, destroy	11
Ἀπολλων, Apollo	19
ἀποπεμπομαι, dismiss	14
ἀπορεω, be at loss	17
ἀπορια, perplexity, *f.*	17
ἀποστελλω, send away	22
ἀποτιθημι, put away	9
ἀποτινομαι, punish	14
ἀποφερω, carry off	28
ἀποφευγω, escape	26
ἀπραγμονως, easily	16
ἁπτω, fasten	24
ἀρα, after all	21
ἀρακιον, bean, *n.*	28
ἀργος, lazy	26
ἀργυρους, silver	18
ἀρετη, virtue, *f.*	7
Ἀρης, Ares	16
ἀριθμητικος, concerning numbers	5
ἀριθμος, number, *m.*	5
Ἀριστειδης, Aristides	23
ἀριστος, best	5
ἁρπαζω, seize	4
ἁρπακτης, robber, *m.*	24
ἀρταω, tie, bind	17
ἀρτος, loaf, *m.*	20
ἀρχαιος, old	19
ἀρχη, beginning, rule, *f.*	5
ἀρχιεπισκοπος, archbishop, *m.*	7
ἀρχομαι, begin	14
ἀρχω, rule	16
ἀσβεστος, unquenched	3
ἀσθμα, asthma, *n.*	3
ἀσκος, bag, *m.*	4
ἀσπις, shield, *f.*	9
Ἀστειος, Asteios	12
ἀστηρ, star, *m.*	3
ἀστραπτει, it lightens	26
ἀστυ, city, *n.*	13
Ἄτλας, atlas	3
ἀτραπος, path, *f.*	26
αὐ, back, again	14
αὐθις, back, again	14
αὐλη, courtyard, *f.*	16
αὐλητης, flute player, *m.*	12
αὔριον, tomorrow	28
αὐτοματον, self-moving	3
αὐτος, self	6
ἀφαιρεομαι, take away	14
ἀφανης, unseen	26
ἀφανιζω, destroy	15
ἀφασια, speechlessness	3
ἀφιημι, send away, drop	16, 21
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ἀχθομαι, be vexed	14

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ἀχος, ache, *n.*	10
ἀχυρον, chaff, *n.*	11
ἀψ, backwards	13

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βαθος, depth, *n.*	3
βαινω, go	14
βακτηρια, staff, *f.*	3
βαλανειον, bath, *n.*	12
βαλλω, throw, aim	15
βαπτω, wash, dye	13
βαρβαρος, foreign	6
βαρος, weight, *n.*	10
βαρυνω, weigh down	15
βασιλεια, kingdom, *f.*	21
βασιλευς, king, *m.*	12
βασις, step, pedestal, *f.*	3
βδελλα, leech, *f.*	10
βελτιων, better	16
βελτιστος, best	19
Βηθαβαρα, Bethabara	22
βιβλιον, book, *n.*	5
βιος, life, livelihood, *m.*	1
βιωτος, to-be-lived	6
βισων, bison, *m.*	3
βλαπτω, harm, hurt	10
βλεπω, see, look	9
βοαω, shout, cry	12
βουλευομαι, plan	14
βουλομαι, wish	14
βους, ox, *m.*; cow, *f.*	8
βραχυς, short	7
Βρισηΐς, Briseïs	14
βροντει, it thunders	26
βροτος, mortal, *m.*	3
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γαμεω, marry	23
γαμος, marriage, *m.*	5
γαρ, for	6
γαστηρ, stomach, *f.*	9
γε μην, yet, nevertheless	16
γελως, laughter, *m.*	9
γενεα, birth, race, *f.*	8
γενεσις, genesis, birth, *f.*	3
γενναιος, noble	15
γενος, race, *n.*	10
γεραιος, old	19
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γεωμετρια, geometry, *f.*	7
γεωργος, farmer, *m.*	5
γη, land, *f.*	5
γιγας, giant	9
γιγνομαι, become	8
γιγνωσκω, understand	16
γλυκυς, sweet	18
γλυφω, carve	26
γλωσσα, tongue, *f.*	7
γναθος, jaw, *f.*	10
γνωμη, opinion, *f.*	22
γνωσις, enquiry, *f.*	3
γονευς, ancestor, *m.*	13
γραμμα, letter, *n.*	10
γραφω, write	10
γυνη, woman, wife, *f.*	7
γυψ, vulture, *m.*	9
γωνια, angle, *f.*	21

Δ

δαιμων, divinity, *m.* & *f.*	9
δακνω, bite	11
δακρυ, tear, *n.*	13

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δακτυλος, finger, *m.*	15
δασυς, shaggy	13
Δαφνη, Daphne	1
δε, and, but	8
δει, it is necessary	12
δεικνυμι, show	16
δεικνυς, showing (part.)	18
δεινος, strange, terrible	13
δειπνεω, dine	20
δειπνον, meal, dinner, *n.*	11
δεκα, ten	14
δεκακις, ten times	23
δεκατος, tenth	14
δελεαζω, entice	10
δελτα, delta, *n.*	3
Δελφοι, Delphi	19
δενδρον, tree, *n.*	5
δεομαι, need	17
δερκομαι, look	15
δερμα, skin, *n.*	10
δεσμος, cable, bond, *m.*	17
δεσμωτηριον, prison, *n.*	9
δεσποτης, despot, master, *m.*	7
δευτερος, second	7
δεχομαι, receive	14
δεω, bind	11
δη, indeed, of course	15
δηλοω, show, make clear	20
δημος, people, *m.*	5
Δημοσθενης, Demosthenes	13
δητα, indeed	16
διαβαινω, cross	11
διαβασις, crossing, *f.*	17
διαβιβαζω, convey across	17
διαβολος, devil, slanderer *m.*	5
διαγνωσις, distinguishing, *f.*	3
διαγω, carry across, spend	17, 27
διαθρυπτω, pamper	16
διαιτα, way of life, *f.*	7
διακοσιοι, two hundred	20
διαλογος, conversation, *m.*	22
διανοια, thought, *f.*	22
διανυω, bring to an end	23
διαπαγκρατιαζω, perform the pancratium	20
διασπαρασσω, tear in pieces	15
διατριβη, wearing away, harangue, *f.*	7
διατριβω, spend (time)	10
διαφερομαι, differ, quarrel	14
διαφερω, differ from	20
διαχωριζω, separate	27
διδασκαλος, teacher, *m.*	13
διδασκω, teach	13
διδους, giving	18
διδωμι, give	16
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διηγημα, story, *n.*	11
δικαιος, just, right	19
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δις, twice	9
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δοκει, it seems (good)	26

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δολιχος, long course, *m.*	20
δομος, house, *m.*	11
δοξα, opinion, *f.*	5
δορυ, spear, *n.*	17
δουλεια, slavery, *f.*	8
δουλευω, be a slave	19
δουλος, slave, *m.*	6
δρακων, snake	9
δραμα, deed, acting, *n.*	3
δραω, do	18
δρομος, racecourse, *m.*	5
δροσος, dew, *f.*	10
δρυς, oak, *f.*	13
δυναμαι, be able	25
δυναμις, strength, power, *f.*	13
δυνατος, able, powerful	18
δυο, two	21
δυσεξελικτος, complicated	27
δυσκωφος, hard of hearing	11
δυσμαθης, stupid	27
δυσπεψια, dyspepsia, *f.*	3
δωδεκα, twelve	23
δωδεκακις, twelve times	23
δωδεκατος, twelfth	23
δωμα, house, *n.*	26
Δωροθεα, Dorothea	3
δωρον, gift, *n.*	5

E

	CHAP.
ἐαν, if	21
ἐαρ, spring, *n.*	9
ἑαυτον, himself	11
ἐαω, allow	12
ἑβδομηκοντα, seventy	23
ἑβδομος, seventh	8
ἐγειρω, arouse	18
ἐγκρυπτω, hide	19
ἐγω, I myself	6
ἑδρα, seat, temple	9
ἐθελω, wish, be willing	25
ἔθνος, nation, race, *n.*	10
ἐθος, custom, *n.*	10
εἰ, if	5
εἰ γαρ, would that	15
εἰδεναι, to know	12
εἰδον (I) saw	11
εἰδος, appearance, *n.*	10
εἰδωλον, shape, image, *n.*	5
εἰθε, would that	9
εἰκων, image, *f.*	10
εἰμι, I am	6
εἰμι, I go	17
εἰναι, to be	11
εἰπερ, if in fact	15
εἰργω, prevent	26
εἰρηναιος, peaceful	10
εἰς, into	9
εἰς, one	6
εἰσαθρεω, gaze on	9
εἰσβιαζομαι, force way into	14
εἰσδυνω, enter	10
εἰσφερω, bring into	21
εἰτα, then	14
εἰωθα, I am accustomed to	20
ἐκ, out of, from	9
ἑκαστος, each	16
ἑκαστοτε, on each occasion	27
ἑκατον, one hundred	23
ἐκβαινω, go out	10

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ἐκει, there	22
ἐκειθεν, thence	24
ἐκεινος, that one, the other	11
ἐκεισε, thither	24
ἐκκαλυπτω, reveal	13
ἐκλεπω, hatch	10
ἐκοντι, willingly	26
ἐκτελεω, do thoroughly	26
ἐκτος, sixth	23
Ἕκτωρ, Hector	1
ἐλασσων, smaller	19
ἐλαυνω, drive	25
ἐλαχιστος, smallest	19
ἐλεεω, pity	21
ἐλευθερος, free	9
ἐλευθεροω, set free	9
ἐλεφας, elephant, *m.*	9
ἑλκος, wound, *n.*	15
ἑλκω, drag	10
Ἑλλας, Hellas, *f.*	3
Ἕλλην, Greek, *m.*	9
ἐλπις, hope, *f.*	9
ἐμαυτον, myself	24
ἐμβαινω, step in	22
ἐμβλεπω, look earnestly at	27
ἐμβρυονικος, embryonic	5
ἐμπιμπλημι, fill	25
ἐμπροσθε, before, in front	15
ἐμος, my	9
ἐμφασις, emphasis, *f.*	3
ἐν, in	5
ἑν, one, *n.*	23
ἐνακις, nine times	23
ἐναπολειπω, leave behind in	20
ἐνατος, ninth	23
ἐνδεεστερος, more in need of	16
ἐνδεης, lacking	9
ἑνδεκα, eleven	23
ἑνδεκακις, eleven times	23
ἑνδεκατος, eleventh	23
ἐνδοθεν, within	28
ἐνδυομαι, put on	21
ἑνεκα, for the sake of	14
ἐνειμι, I am in	18
ἐνενηκοντα, ninety	23
ἐνεργεια, action, *f.*	7
ἐνεστι, it is possible	26
ἐνθαδε, here	9
ἐνθεν, thence	17
ἐνθυμημα, thought, *n*	17
ἐνιαυτος, year, *m.*	23
ἐνταυθα, then	10
ἐντευθεν, thence	24
ἐντολη, command, *f.*	16
ἐντος, within	22
ἐντυγχανω, meet	10
ἑξ, six	8
ἐξαγω, lead, carry out	8
ἑξακις, six times	23
ἐξερχομαι, come out	14
ἐξεστι, it is possible	15
ἑξηκοντα, sixty	23
ἑξηκοντουτης, sixty years old	23
ἐξης, in order	16
ἐξοδος, a way out, *f.*	3
ἐξουσια, power, resources, *f.*	16
ἐξω, outside	11
ἐξωθεν, from without	28
ἐπαινεω, praise	20
ἔπαινος, approval, *m.*	11

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ἐπακουω, listen, obey	15
ἐπαχθης, annoying, offensive	20
ἐπει, when, since	11
ἐπειτα, next, thereupon	10
ἐπεντεινω, going round, spread	12
ἐπι, on, against, towards	5
ἐπιβαινω, go on to	22
ἐπιβαλλω, cast upon	17
ἐπιδειξις, recital, *f.*	11
ἐπιθυμεω, long for, covet	8
ἐπικουρεω, help against	16
ἐπιλαμβανομαι, catch hold of	12
ἐπιλανθανομαι, forget	21
ἐπιμελεια, office, ministry *f.*	20
ἐπιουσιος, enough for the day	21
ἐπιρρεω, flow over	22
ἐπισκοπος, overseer, *m.*	7
ἐπισταμαι, understand	16
ἐπιστατης, keeper, *m.*	27
ἐπιστολη, letter, *f.*	28
ἐπιτασσω, give orders to	16
ἐπιταφιος, on or over a tomb	5, 20
ἐπιτηδειος, necessary (supplies)	17
ἐπιτηδευμα, way of life, *n.*	12
ἐπιτιθημι, put upon, inflict	16
ἐπιφανης, conspicuous	9
ἐπιφερω, take to	28
ἐπιφθονος, odious	20
ἐπιφορεω, put upon	17
ἐπιχαρτος, rejoiced over	20
ἑπομαι, follow	14
ἐπος, word, *n.*	10
ἑπτα, seven	23
ἑπτακις, seven times	23
ἐπωπαω, supervise	20
ἐραω, love	20
ἐργαζομαι, work	8
ἐργολαβος, contractor, *m.*	12
ἐργον, work, *n.*	5
ἐρεω, future of λεγω	16
ἐρημια, desert, *f.*	18
ἐρημος, deserted, unattended	12
ἐρις, strife, *f.*	9
Ἑρμης, Hermes	15
ἑρπω, creep	26
ἐρχομαι, come, go	25
ἐρως, love, *m.*	9
ἐρωταω, ask	12
ἐσθιω, eat	10
ἐσθλος, noble, good	16
ἐσοπτρον, mirror, *n.*	28
ἑσπερα, evening, *f.*	7
ἐστι, (he, she, it) is	6, 22
ἐσχατος, last	6
ἑταιρος, companion, *m.*	8
ἑτερος, the other	7
ἑτοιμος, ready	26
ἐτος, year, *n.*	10
εὐ, well	7
εὐαγγελικος, giving good news	5
εὐαγγελιον, gospel, *n.*	22
εὐγενης, noble	18
εὐδαιμονεω, be happy	24
εὐδαιμονια, happiness, *f.*	7

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εὐδοκιμεω, have good reputation 16
εὐελπις, cheerful . . . 18
εὐηνεμος, serene . . . 11
εὐθεια, line, *f.* . . . 21
εὐθυς, immediately . . 12
Εὐκλειδης, Euclid . . 21
εὐνους, kindly . . . 18
Εὐριπιδης, Euripides . 19
εὑρισκω, find 25
Εὐρυδικη, Eurydice . . 15
εὐτυχεω, be lucky, succeed 18
εὐτυχης, lucky . . . 18
εὐφραινομαι, enjoy . . 16
εὐχομαι, pray, wish for . 28
εὐωχεω, give a feast . . 12
ἐφημερος, short-lived . 7
ἐφιημι, command . . 16
ἐφιστημι, set up, appoint 16
ἐχθρος, hostile . . . 19
ἐχω, have 5
ἑῳος, of Dawn . . . 9
ἑως, while, until . . . 8

Z

ζαω, live 24
ζευγνυμι, yoke together, join 17
Ζευς, Zeus 13
ζηθι, live! (imperative) . 1
ζηλος, rivalry, jealousy, *m.* 8
ζηλοω, envy 11

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ζηλωτης, rival, *m.* . . 8
ζηλωτος, enviable . . 22
Ζηνων, Zeno 23
ζωγρεω, take alive . . 12
ζωη, life, *f.* 3
ζωμος, soup, sauce, *m.* . 12
ζωνη, girdle, *f.* . . . 3
ζῳον, living being, animal, *n.* 5
ζωος, living 10

H

ἡ, either, or . . . 12, 19
ἡ, feminine article . . 4
ᾗ, where 24
ἡβαω, be young . . . 16
ἡγεμων, leader, *m.* . . 10
ἡγεομαι, consider, lead . 20
ἡδε, this (fem.) . . . 6
ἡδη, already 11
ἡδομαι, enjoy oneself . 15
ἡδονη, delight, *f.* . . 18
ἡδυς, sweet 18
ἠθος, accustomed place, habit 3
ἡκιστα, least 19
ἡκω, have come . . . 12
ἥλιος, sun, *m.* . . . 5
ἡμεις, we 15
ἡμερα, day, *f.* . . Intro.
ἡμετερος, our 24
ἡμισυ, half, *n.* . . . 19
ἦν, was 5
ἠπειρος, mainland, *f.* . 11
ἠρινος, in the spring . 11
ἡρῳον, hero's feast, *n.* . 20
ἡρως, hero, *m.* . . . 3

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ἥσσων, weaker, less	19
ἠχω, echo, *f.*	3
ἠως, dawn, *f.*	13

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θαλασσα, sea, f.	7
θαλασσιος, of the sea	13
θαλλω, flourish	11
θαλπος, warmth, *n.*	16
θανατος, death, *m.*	1
θανων, having died	9
θαπτω, bury	25
θαρσεω, be of good cheer	21
θαυμαζω, wonder	12
Θεαγενης, Theagenes	20
θεαομαι, view, behold	27
θελημα, will, *n.*	21
θελω, wish, be willing	8
θεος, god, *m.* or *f.*	5
θεραπων, servant, *m.*	16
θεριζω, reap, harvest	24
θερμος, hot	3
θεσις, placing, *f.*	3
Θεων, Theon	28
θεωρεω, be a spectator	16
θηκη, tomb, box	9
θηρ, wild beast, *m.*	9
θηρευτης, hunter, *m.*	10
θησαυρος, treasure, *m.*	5
θνησκω, die	25
θνητος, mortal	18
θριξ, hair, *f.*	13
θρονος, seat, *m.*	5
θυγατηρ, daughter, *f.*	8
θυρα, door, *f.*	7
θωραξ, breastplate, *m.*	3

Ι

ἰαομαι, heal	16
Ἰασος, Iasus	11
ἰατρευω, heal	15
ἰατρος, doctor, *m.*	5
ἰβις, ibis, *f.*	3
ἰδεα, form, *f.*	3
ἰδιᾳ, privately	16
ἰδιος, private	11
ἱερευς, priest, *m.*	13
ἱερος, sacred	5
ἱημι, let go	17
Ἰησους, Jesus	1
-ἱκνεομαι, arrive	25
ἱματιον, cloak, *n.*	12
ἱμερος, yearning, *m.*	10
ἱνα, in order that	8
ἰον, violet, *n.*	6
Ἰορδανος, R. Jordan	22
Ἰουδαιος, Jew	22
ἱππευς, horseman, *m.*	13
ἱππος, horse, *m.*	5
ἰρις, rainbow, *f.*	3
ἰσος, equal	3
ἰσοσκελης, with equal sides	3
ἱστημι, set up, stand	16
ἱστορια, learning by inquiry	7
ἰσχυρος, strong	16
ἰσχυω, be strong	19
ἰτεον, one must go	26
ἰχθυς, fish, *m.*	1
Ἰωαννης, John	22

K

	CHAP.
καθαριζω, cleanse	8
καθαρισμος, cleansing, *m.*	22
καθαρος, clean, spotless	5
καθεδρα, seat, *f.*	7
καθημαι, sit	17
καθιστημι, appoint	16
καθως, according as	16
και, and, also, even	5
καινος, new	12
καιρος, occasion, *m.*	24
καιω, burn	14
κακος, bad	4
κακως, badly	14
καλεω, call	16
Καλλικρατεια, Callicratea	23
καλλιστος, most beautiful	19
καλλιων, more beautiful	19
καλλος, beauty, *n.*	10
καλος, beautiful	5
Καλχας, Calchas	14
καμνω, labour, be weary	25
Κανα, Cana	22
κανων, bar, rod, ruler, *n.*	3
Καπερναουμ, Capernaum	22
καρδια, heart, *f.*	7
καρπος, fruit, *m.*	6
καρτερος, strong	10
Κασανδρος, Cassander	12
κατα, according to, down	3, 7, 8
καταβαινω, come down	15
καταβαλλω, cast down, drop	12
καταγορευω, denounce	27
καταδυνω, sink	17
καταθνησκω, die	26
κατακορως, immoderately	20
καταλειπω, leave behind	15
καταπαυω, assuage	8
καταπινω, swallow	10
καταπιπτω, fall down	11
καταστρεφομαι, subdue	14
καταστροφη, catastrophe, *f.*	3
κατασυρω, sweep down	11
κατεχω, hold, possess	11
κατορθοω, succeed	20
κατω, below, downwards	8
κειμαι, lie down	17
κειμενον, lying	18
κελευω, command	11
κενος, empty	5
κεραμευς, potter, *m.*	26
κεραννυμι, mix	25
Κερβερος, Cerberus, *m.*	15
κερδος, profit, gain, *n.*	10
κεφαλη, head, *f.*	13
κηπος, garden, *m.*	15
κηρυττω, proclaim	18
κιθαριζω, play the lyre	11
κιθαρωδος, singer, *m.*	11
κινδυνευτης, adventurer, *m.*	22
κινεω, move	10
κινημα, something moving, *n.*	3
κινησις, motion, *f.*	27
κλαιω, weep	25
κλεος, glory, fame, *n.*	10
κλεπτης, thief, *m.*	7
κλεπτω, steal	4
κλιμαξ, ladder, *f.*	3

	CHAP.
κλινη, bed, couch, *f.*	7
κλινικος, to do with beds	7
κλινω, bend, incline	25
κοινος, common	21
κολαζω, punish, check	16
κομιζω, bring, carry	11
κορη, girl, *f.*	4
Κορινθος, Corinth, *f.*	9
κορυφη, apex, vertex, *f.*	21
κοσμητικος, cosmetic	5
κοσμος, order, world, *m.*	3
κρατεω, rule, conquer	5
κρατηρ, mixing bowl, *m.*	3
κρατιστος, strongest, best	19
κρατος, power, strength, *n.*	10
κρατυνω, make strong	16
κρεας, meat, *n.*	11
κρεισσων, stronger, better	19
κρηνη, spring, fountain, *f.*	26
κριθη, barley, *f.*	27
κρινω, distinguish, judge	25
κρισις, separating, event, *f.*	3
κριτηριον, standard, *n.*	3
κριτης, judge, *m.*	7
κριτικος, able to discern	7
κροκοδειλος, crocodile, *m.*	10
κρουνος, spring, *m.*	8
κρυπτος, hidden	5
κρυπτω, conceal	12
κταομαι, get for oneself	14
-κτεινω, kill	25
κτηνος, property, *n.*	8
κυβερνησις, steering, *f.*	18
κυβερνητης, helmsman, *m.*	1
κυδος, glory, *n.*	3
κυκλος, circle, *m.*	5
Κυκλωψ, Cyclops	3
κυμα, wave of the sea, *n.*	10
Κυπρις, Cyprian = Venus, *f.*	16
κυριος, with authority	8
κυων, dog, *m.* & *f.*	11
κωδων, bell, *m.*	11
κωλον, limb, *n.*	3
κωλυω, prevent	17
κωμα, deep trance, *n.*	3
κωμη, village, *f.*	7
κωμος, revel, *m.*	7
κωμωδια, comedy, *f.*	7

Λ

λαγχανω, get (by lot)	25
λαιψηρος, swift	16
Λακεδαιμονιος, Spartan	16
λακτιζω, kick, trample on	11
λαλεω, talk	19
λαμβανω, take	8
λαμπας, torch, *f.*	9
λαμπω, shine	9
λανθανω, elude, escape notice	25
λαρυγξ, larynx, *m.*	3
λατρευω, serve	8
λεγω, say	4
λειμων, meadow, *m.*	9
λειπω, leave	24
λεσχη, conversation, *f.*	24
λευκος, write	5
λευσσω, look, gaze at	4
λεχος, bed, *n.*	10
λεων, lion, *m.*	9
ληθη, oblivion, *f.*	3

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λῃζομαι, plunder . . 14
λημα, spirit, courage, *n.*. . 16
λῃστης, robber, *m.* . . . 7
λῃψομαι, fut. of λαμβανω 15
λιαν, very, exceedingly . 13
λιθινος, made of stone . 22
λιθος, stone, *m.* 5
λιμην, harbour, *m.* . . . 9
λιμος, hunger, *m.* . . 16
λισσομαι, pray, beg . . 14
λογιος, skilled in words . 27
λογοποιια, tale-making *f.* 12
λογοποιος, tale-teller *m.* 12
λογος, word, speech, story, *m.* 4
λοιγος, plague, *m.* . . 14
λοιπος, remaining . . 21
λουω, wash 28
λοχαγος, captain, *m.* . 17
λυγξ, lynx, *m.* & *f.* . . 3
λυκος, wolf, *m.* . . . 16
Λυκουργος, Lycurgus . 16
Λυκων, Lycon . . . 12
λυομαι, ransom . . . 14
λυπη, pain, *f.* 7
λυρα, lyre, *f.* 7
λυσις, setting free, *f.* . 13
λυσιτελει, it profits . . 26
λυτρον, ransom, *n.* . . 14
λυω, loose 8

M

μαθημα, learning, *n.* . . 10
μαθητης, learner, disciple, *m.* 22
μαινομαι, be mad . . 26
μακαρισμος, blessing, *m.* 18
μακρος, long 5
μαλιστα, most, especially 13
μαλλον, more, rather . 7
μανθανω, learn . . . 16
μανια, madness, *f.* . . 7
μαντευομαι, prophesy . 14
μαντις, seer, prophet . 14
μαργαριτης, pearl, *m.* . 7
Μαρδονιος, Mardonios . 28
μαρτυρεω, witness . . 22
μαρτυρια, testimony, *f.* . 8
μαρτυς, witness, *m.* & *f.*. 3
μαστιγοφορος, whip-bearer, *m.* 16
μαστιγοω, whip . . . 16
ματαιος, foolish . . . 8
ματην, in vain . . . 14
μαχη, battle, *f.* . . . 12
μαχομαι, fight . . 8
μεγας, great 6
μεγιστος, greatest . . 19
μεθιστημι, shift, move . 21
μεθοδος, following after *f.* 5
μειγνυμι, mix 17
μειδιαω, smile . . . 12
μειζων, bigger . . . 19
μελας, black 8
μελει, it concerns . . 16
μελεταω, practise . . 27
μελετη, care, attention *f.* 7
μελισσα, bee, honey, *f.* . 11
Μελιταιος, of Malta . . 11
μελλω, intend, delay . . 12
μελος, limb, *n.* . . 10, 15
μεμνημαι, remember . . 21
μεμπτος, contemptible . 20
μεμφομαι, blame . . . 14
μεν, on the one hand . . 9

	CHAP.
μεν οὐν, now, indeed	17
μενος, strength, *n.*	10
μεντοι, however	16
μενω, wait	7
μερις, share, portion, *f.*	20
μερος, part, share, *n.*	10
μεσος, middle	5
μεστος, full	10
μετα, with, after	14, 15
μεταβαλλω, change	12
μεταβολη, change, *f.*	16
μεταμελει, it repents (me)	26
μεταξυ, between	18
μετεστι, there is a share for	26
μετεχω, share	15
μετεωρος, in mid-air	5
μετρειν, measure	7
μετρητης, measure, *m.*	22
μετρον, measure, *n.*	10
μη, no, not	14
μηλον, apple, *n.*	23
μην, month, *m.*	10
μηνις, anger, *f.*	14
μητηρ, mother, *f.*	3
Μητιοχος, Metiochos	20
μητροπολις, mother-city, *f.*	3
μητρυια, stepmother, *f.*	24
μηχανη, instrument, way, *f.*	7
μια, one, *f.*	23
μιασμα, stain, pollution, *n.*	3
μιγνυμι, mix	17
μικρος, small	5
μικροτερος, smaller	19
μιμημα, imitation, *n.*	26
μιμνησκω, recall, remind	22
μισανθρωπος, hating mankind	5
μισεω, hate	8
μισθος, pay, reward, *m.*	17
μισθωτος, hired man, *m.*	16
μισος, hate, *n.*	10
μνημη, memory, *f.*	22
μνησθητι, remember	8
μνησις, memory, *f.*	13
μοι, to or for me	6
μοιχευω, commit adultery	8
μονος, alone	5
μορος, death, fate, *m.*	24
μουσα, muse, *f.*	7
μουσικη, music, *f.*	16
μυια, fly, *f.*	9
μυλων, mill, *m.*	11
μυριακις, ten thousand times	23
μυριοι, ten thousand	13
μυρον, sweet oil, myrtle, *n.*	11
μυστηριον, secret rite, *n.*	11
μυστικος, secret	5
μυχος, corner, *m.*	16
μωρος, fool, *m.*	26

N

	CHAP.
ναυαγος, shipwrecked man, *m.*	24
ναυμαχια, sea-battle, *f.*	12
ναυς, ship, *f.*	13
ναυτης, sailor, *m.*	7
ναυτικος, of a ship	7
νεανιας, young man, *m.*	7
νεκρος, corpse, *m.*	15

	CHAP.
νεκταρ, nectar, *n.*	3
νεμεσις, just indignation *f.*	3
νεμω, allot, distribute	25
νεογνος, new-born	11
νεος, young, new	5
νησος, island, *f.*	5
νηφω, be sober	21
νικαω, conquer	12
νικη, victory, *f.*	7
Νικιας, Nicias	7
νομιζω, think	10
νομος, law, *m.*	5
νοσημα, disease, *n.*	18
νοσος, sickness, *f.*	6
νοσφιζω, separate from	15
νους, mind, *m.*	3
νυκτωρ, by night	14
νυμφη, bride, *f.*	5
νυν, now	9
νυν δε, but as it is	15
νυξ, night, *f.*	9
νωτον, back, chine, *n.*	10

Ξ

ξεινος } stranger, host	21
ξενος } and guest	21
Ξερξης, Xerxes	28

Ο

ὁ, the, *m.*	6
ὀγδοηκοντα, eighty	23
ὀγδοος, eighth	23
ὁδε, this one, *m.*	6
ὁδος, way, *f.*	3
ὀδους, tooth, *m.*	10
ὀθεν, whence	20
οἱ, who (rel. pron. *m. pl.*)	24
οἰδα, I know	11
οἰκεω, dwell, live in	18
οἰκος, house, *m.*	5
οἰκουμενη, inhabited	18
οἰμωζω, lament, regret	20
οἰνος, wine, *m.*	1
οἰομαι, think	25
οἱος, such as	12
οἱος τ' εἰμι, I am able	12
ὀῖς, sheep, *m.* & *f.*	13
οἰχομαι, be gone	11
ὀκνεω, hesitate, shrink	26
ὀκτακις, eight times	23
ὀκτω, eight	23
ὀλιγιστος, least	19
ὀλιγος, small, little	16
ὀλισθανω, slip	17
ὀλλυμι, destroy, lose	24
ὁλος, whole	5
ὁλοφυρεσθαι, beware	14
Ὀλυμπικος, Olympic	5
ὁμιλια, converse, *f.*	18
ὀμμα, eye, *n.*	9
ὀμνυμι, swear	17
ὁμοιος, like	5
ὁμοιωμα, image, *n.*	8
ὁμοιως, in like manner	18
ὁμολογεω, confess, agree	26
ὁμως, nevertheless	14
ὀνειρος, dream, *m.*	26
ὀνησις, profit, *f.*	8
ὀνομα, name, *n.*	10
ὀνος, ass, *m.* & *f.*	11
ὀνυξ, claw, nail, *m.*	3
ὀξυς, sharp	10
ὁπη, where	24
ὀπισθε, behind	15

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ὀπισω, after, behind	22
ὁπλιτης, hoplite, *m.*	17
ὁπλον, tool, arms (pl.) *n.*	5
ὁποθεν, whence	24
ὁποι, whither	24
ὁποιος, of what sort	24
ὁποσος, as great (many) as	24
ὁποτε, whenever	24
ὁποτερος, which of two	24
ὁπου, where	24
ὁπως, how	14
ὁραω, see	11
ὀργη, anger, *f.*	7
ὀργιζομαι, grow angry	14
Ὀρθια, Orthia	16
ὀρθος, straight	5
ὁριζω, define	11
ὁριζων, defining, horizon	3
ὁρκος, oath, *m.*	5
ὁρμαω, start towards	11
ὁρμιζω, anchor	17
ὀρνις, bird, *m.* & *f.*	9
ὀρος, mountain, *n.*	10
Ὀρφευς, Orpheus	15
ὀρχηστρα, orchestra, *f.*	3
ὁς, who, which	5
ὁσακις, how often	24
ὁσος, how great	8
ὁστις, whoever, who	24
ὁτε, when	24
ὁτι, that, because	5
οὐ, οὐκ, not	6
οὑ, where	24
οὐδε, not even, neither	20
οὐδεις, no one, no	10
οὐδεποτε, never	14
οὐκετι, no longer	14
οὐποτε, never	14
οὐρα, tail, *f.*	10
οὐρανιος, of heaven, sky	24
οὐρανος, heaven, *m.*	8
οὐς, ear, *n.*	23
οὐτε, neither, and not	8
οὐτος, this	22
οὐτως, thus, so	15
ὀφειλετης, debtor, *m.*	21
ὀφειλημα, debt, *n.*	21
ὀφειλω, owe	25
ὀφις, serpent, *m.*	15
ὀφθαλμος, eye, *m.*	5
ὀφλισκανω, incur a charge of	12
ὀχθη, hill, bank, *f.*	28
ὀψις, face, *f.*	13
ὀψον, non-cereal food, fish, *n.*	11
ὀψοπωλια, fish-market, *f.*	11

Π

παγκρατιον, pancratium, *n*	20
παθημα, suffering, *n.*	10
παθος, suffering, *n.*	3
παιδαγωγος, slave, tutor *m.*	16
παιδεια, education, *f.*	16
παιδευω, educate, rear	6
παιδισκη, maiden, *f.*	8
παιδονομος, supervisor, *m.*	16
παιζω, play with, mock	21
παις, boy, son, slave, *m.*	7
παιω, strike	11
παλαιος, aged	5

	CHAP.
παλαιστρα, gymnasium, *f.*	16
παλιν, back again	15
Παν, Pan	28
Πανδιων, Pandion	28
πανθηρ, panther, *m.*	3
πανοπλια, full armour, *f.*	21
παντοιος, of all sorts	10
πανυ, very, exceedingly	15
παρα, beside, with, to, from	12
παραβαλλω, throw beside, compare	11
παραβολος, difficult	27
παραγιγνομαι, come from	12
παρακαλεω, summon	22
παρακουω, hear on the side	12
παρασκευαζομαι, prepare	14
παρειμι, be present	20
παρεστι, it is possible	26
παρεχω, provide, offer	11
παρθενος, maiden, *f.*	14
Παρθενων, Parthenon	3
παροικεω, dwell near	8
πας, every, all	5
πασχω, suffer, be treated	14
πατασσω, strike	24
πατηρ, father, *m.*	8
πατρις, country, *f.*	9
πατρῳος, paternal	9
παυομαι, stop (intr.)	14
παχυς, thick	10
πεζομαχια, infantry-battle, *f.*	12
πειθομαι, obey	21
πειθω, persuade	8
πειραομαι, try, test	17
πειρασμος, temptation, *m.*	21
πελεκυς, two-edged axe	13
πελαγος, sea, *n.*	13
πεμπτος, fifth	12
πεμπω, send, escort	15
πενης, poor man, *m.*	18
πενθεω, mourn	22
πενθος, grief, *n.*	15
πενια, poverty, *f.*	13
πεντακις, five times	23
πεντε, five	23
πεντηκοντα, fifty	23
πεντηκοστος, fiftieth	23
περαν, across	22
περαω, cross	17
περι, round, about	7
περιβλεπω, look round	15
Περικλης, Pericles	20
περιοδος, sequence, *f.*	20
περιπατεω, walk around	15
περιστασις, crowd, *f.*	12
περιχορευω, dance around	18
πετομαι, fly	7
πετρα, rock, *f.*	7
πῃ, which way	24
πηλος, mud, *n.*	9
Πηνελοπη, Penelope	3
πιεζω, press, pinch	16
πιθηκος, ape, *m.*	11
πιθος, cask, jar, *n.*	24
-πιμπλημι, fill	25
Πινδαρος, Pindar	19
πινω, drink	8
πιπρασκομαι, be sold	25
πιπτω, fall	25
πιστευω, believe, trust	12
πιστις, trust, *f.*	13

	CHAP.
πλαναω, mislead, (mid) wander	28
πλανη, error, *f.*	19
πλαττω, mould, invent	10
πλειστος, most	11
πλειων, larger	19
πλεω, sail	24
πληγη, blow, lash, *f.*	16
πληθεω, be full	13
πληθος, number, *n.*	10
πλην, except	6
πληρης, full	18
πλησιον, near	8
πλησμονη, fullness, *f.*	16
πλοιον, boat, *n.*	22
πλους, voyage, *m.*	9
πλουσιος, rich	11
πλουτεω, be rich	23
πλουτος, wealth, *m.*	5
Πλουτων, Pluto	15
πνευμα, wind, spirit, *n.*	10
πνευμονια, pneumonia, *f.*	3
πνεω, breathe	25
πνοη, wind, *f.*	13
ποθεν, whence	12
ποθος, desire, *m*	11
ποι, whither	24
ποιεω, do, make	8
ποιητης, poet, *m.*	7
ποιμην, shepherd, *m.*	10
ποιμνη, flock, *f.*	16
ποιος, what sort of	14
ποκη, wool, *f.*	11
πολεμιος, hostile, enemy	5
πολεμος, war, *m.*	14
πολις, city, *f.*	3
πολιτεια, citizenship, *f.*	19
πολιτης, citizen, *m.*	7
πολιτικος, political, gregarious	6
πολλακις, often	12
πολυ, much, far	5
Πολυσπερχων, Polysperchon	12
πολυς, much, many	7
πομπη, escort, procession, *f.*	7
πονηρος, wicked	21
ποντοπορεω, pass over sea	24
ποντος, sea, *m.*	11
πορευομαι, go, march	21
ποριζω, supply	17
Ποσειδων, Poseidon, *m.*	15
ποσος, how much, great	24
ποταμος, river, *m.*	5
ποτε, when, once	11
ποτερος, which of two	24
που, where, somewhere	6
πους, foot, *m.*	9
πραγμα, affair, *n.*	10
πραξις, deed, *f.*	12
πραττω, do	8
πρεπει, it beseems	26
πρεσβυς, old man, *m.*	13
πριν, before, formerly	9
προβατα, sheep, *n. pl.*	16
προβοσκις, trunk, *f.*	27
προδιδασκω, teach beforehand	27
προς, to, in addition to	6
προσεθιζομαι, accustom oneself	16
προσερχομαι, approach	11
προσευχομαι, pray to	21
προσηκει, it is fitting	26

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προσηλυτης, newcomer *m.* 8
προσθεν, before . . . 11
προσκυνεω, prostrate oneself 8
προσπαιζω, play with . 11
προστιθημι, put to . . 16
προστρεχω, run to . . 12
προσφερομαι, find . . 20
προσωπον, face, *n.* . . 4
προτερος, earlier . . 19
προτιθημι, put before . 20
προτρεχω, outrun . . 11
προφητης, prophet, *m.* . 7
πρωτος, first 6
πτερυξ, wing, *f.* . . . 9
πυγμη, boxing, *f.* . . 20
πυθων, python, *m.* . . 3
πυλων, gate, *m.* . . . 10
πυνθανομαι, enquire, learn 22
πυρ, fire, *n.* 9
πυρα, funeral pyre, *f.* . 14
πωλεω, sell 25
πως, how, somehow . . 12

P

ῥᾳδιουργεω, take it easy 16
ῥᾳδιος, easy 19
ῥᾳδιως, easily . . . 10
ῥᾳστος, most easy . . 19
ῥᾳων, more easy . . . 19
ῥευμα, river, *n.* . . . 10
ῥηγνυμι, break . . . 25
ῥημα, command, word . 21
ῥητεος, must be spoken . 26
ῥητορικη, rhetoric, *f.* . 1

CHAP.

ῥητωρ, public speaker, *m.* 9
ῥιπτω, hurl 10
ῥοδον, rose, *n.* . . . 5
ῥυομαι, deliver . . . 21
Ῥωμη, Rome . . . 27
ῥωννυμι, strengthen . . 28

Σ

σαββατον, Sabbath, *n.* . 8
σαρξ, flesh, *f.* . . . 9
σαφηνιζω, explain . . 16
σαφης, dear, distinct . 16
σεαυτον, thyself (acc.) . 8
Σειρην, Siren 3
σεληνη, moon, *f.* . . . 8
σελινον, parsley, *n.* . . 6
σημα, mark, *n.* . . . 10
σημειον, point, sign, *n.* 12, 21
σημερον, today . . . 21
σθενος, strength, *n.* . . 10
σιγη, silence, *f.* . . . 7
Σινωπευς, of Sinope . . 24
σιτος, wheat, *m.* . . . 5
σιωπαω, be silent . . 19
σκαιος, left 16
σκεδαννυμι, scatter . . 13
σκελετον, skeleton, *n.* . 3
σκελος, leg, *n.* . . . 3
σκευος, vessel, tool, *n.* . 10
σκηνη, tent, *f.* . . . 3
σκηπτρον, staff, *n.* . . 5
σκια, shadow, *f.* . . . 7
σκιπων, staff, *m.* . . . 23
σκιρταω, spring, leap . 11
σκοπεω, inspect, consider 25
σκοτος, darkness, *m.* . 16

CHAP.

σκυθρωπος, scowling . 14
σος, thy, thine . . . 15
σοφια, wisdom, *f.* . . 6
σοφος, wise, clever . . 6
Σοφοκλης, Sophocles . 19
σπειρω, saw 24
σπενδω, pour a libation . 25
σπερμα, seed, *n.* . . . 10
σπλην, spleen, *m.* . . 3
σποδια, heap of ashes, *f.* 24
σπουδαιος, earnest . . 19
σπουδαζω, be in a hurry 22
στασις, posture, revolt . 27
στελλω, send forth . . 25
Στεφανος, Stephen . . 5
στεφανος, garland, *m.* . 20
στιγμα, mark, prick, *n.* . 3
στοα, porch, *f.* . . . 12
στοιχειον, element, *n.* . 21
στολη, dress, robe, *f.* . 3
στομα, mouth, *n.* . . 10
στρατηγεω, be a general 20
στρατηγος, general, *m.* . 5
στρατιωτης, soldier, *m.* . 7
στρεφω, twist, turn . . 25
συ, thou, you . . . 8
συγγενης, inborn, kin . 18
συγκοπη, cutting short, *f.* 3
συμφερω, agree with, suit 24
συμφιλεω, join in loving . 26
συμφορα, event, *f.* . . 16
συμφωνεω, be in harmony 12
συμφωνια, harmony, *f.* . 18
συναγω, being together . 24
συνειμι, be with . . . 17
συνεχθω, join in hating . 26
συνθεσις, composition, *f.* 12
συνιημι, understand . . 16
συνοψις, synopsis, *f.* . 3
συντιθημι, put together . 16
συριγξ, pipe, *f.* . . . 9
συρφετος, sweepings, *m.* 20
συψελιον, bench, *n.* . . 23
σφαιρα, ball, globe, *f.* . 7
σφαλλομαι, fail . . . 20
σφαλλω, trip up, cheat . 25
σφεας, themselves . . 23
σφοδρα, very, exceedingly 15
σχετλιος, rash, stubborn 14
σχημα, form, *n* . . 10, 26
σχολαστικος, learned man, *m.* 22
σωζω, save, keep . . 13
Σωκρατης, Socrates . . 13
σωμα, body, *n.* . . . 10
σωφρονεω, be discreet . 16
σωφροσυνη, moderation, *f.* 3
σωφρων, moderate . . 18

T

ταλαιπωρος, hard . . 12
ταλαντον, talent, *n.* . . 17
ταλας, suffering, wretched 18
ταμιας, steward, *m.* . . 7
Ταντταλος, Tantalus . . 28
ταξις, rank, line, *f.* . . 13
ταρασσω, disturb . . 15
Ταρσευς, of Tarsus . . 23
ταυρος, bull, *m.* . . . 5
ταυτη, in this way . . 24
ταφος, tomb, burial, *m.* . 5
ταχιστα, soonest . . 16

	CHAP.
ταχυς, swift	18
τε, and, both	15
τεγγω, melt, soften	15
τειχος, wall, *n.*	10
τεκνον, child, *n.*	8
τελειος, complete	7
τελεω, complete, pay	25
τελος, end, n., at last	6, 14
τεμνω, cut	15
τεος, yours = σος	24
τερμα, end, *n.*	10
τερψις, gladness, *f.*	13
τεταρτος, fourth	8
τετρακις, four times	23
τετρακισχιλιοι, four thousand	17
τετραπαλαι, long, long ago	24
τετταρακοντα, forty	23
τεττορες, four	23
τεττιξ, cicada, *m.*	12
τεχνη, skill, art, *f.*	7
τεως, for a while	11
τηδε, here	21
τηλε-, far off	7
τηλεφωνη, voice from far, *f.*	3
τηλεφωνια, telephone, *f.*	7
τιθεις, placing	18
τιθημι, put	16
τικτω, beget, bear	10
τιμαω, honour	8
τιμωρεομαι, punish	16
τινω, pay, requite	25
τις, someone, anyone	24
τις; who?	24
τιτρωσκω, wound	15
τμηθεις, cut, severed	15
το, neut. article, the	6
τοδε, this, *n.*	6
τοι, mark you, indeed	16
τοιγαρουν, therefore	14
τοιοσδε, of such a kind	24
τοιουτος, of such a kind	11
τοιχος, wall, *m.*	23
τολμητης, daring man	22
τοπικος, local	5
τοπος, place, *m.*	5
τοσοσδε, so great	24
τοσουτος, so great	17
τοτε, then	24
τραγῳδια, tragedy, *f.*	7
τρεις, three	22
τρεπω, turn	25
τρεφω, nourish, rear	24
τρεχω, run	25
τριακοντα, thirty	23
τριακοσιοι, three hundred	23
τριηρης, galley, *f.*	13
τρις, thrice	23
τριτος, third	8
τρομερος, trembling	23
τροπος, way, *m.*	5
τροχιλος, sandpiper, *m.*	10
τυγχανω, happen, hit	25
τυπτω, strike	4
τυραννος, tyrant, *m.*	5
τυρος, cheese, *m.*	16
τυφλος, blind	10
τυχη, fortune, *f.*	21

Υ

ὑβρις, pride, violence, *f.*	3
ὑβριστος, insolent	11
ὑγιαινω, be in good health	23

	CHAP.
ὑγιεια, health, *f.*	7
Ὕδρα, Hydra, *f.*	3
ὑδρια, water-pot, *f.*	22
ὑδωρ, water, *n.*	3
ὑει, it rains	26
υἱος, son, *m.*	8
ὑλακτεω, bark	15
ὑλη, wood, *f.*	17
ὑμεις, you, *pl.*	24
ὑμετερος, your	24
ὑμνεω, sing of	22
ὑμνος, song, *m.*	5
ὑπαγω, move, go one's way	21
ὑπαρχει, it belongs to	26
ὑπεικω, yield	26
ὑπερ, on behalf of	9
ὑπερεχω, protrude above	17
ὑπηρετεω, serve	16
ὑπισχνεομαι, promise	14
ὑπνος, sleep, *m.*	5
ὑπο, by	5, 15
ὑποδημα, sandal, *n.*	16
ὑποζυγιον, beast of burden, *n.*	8
ὑποθεσις, foundation, principle, *f.*	3
ὑποκριτης, interpreter, actor, *m.*	7
ὑπολαμβανω, undertake	11
ὑπονοστεω, sink to	20
ὑς, pig, *m.* & *f.*	10
ὑστατος, last	19
ὑστερος, latter	19
ὑφαιρεω, take away secretly	27
ὑφαρπαζω, snatch away	15
ὑω, rain	11

Φ

	CHAP.
φαεινος, bright	13
φαινολις, light-bringing	13
φαινομαι, appear	25
φαινω, show	14
φαλαγξ, phalanx, *f.*	3
φαντασια, display, *f.*	3
φαος, light, *n.*	11
φαρμακον, drug, *n.*	5
φαυλος, base, mean	18
φεγγος, light, *n.*	11
φερομαι, win	14
φερω, bear	6
φευ, alas!	3
φευγω, flee, be exiled	10
φημη, speech, *f.*	16
φημι, say	14
φθανω, anticipate	25
φθειρω, destroy, corrupt	18
φθισις, decay, *f.*	3
φθονερος, jealous	24
φιλια, love, friendship, *f.*	7
φιλιος, friendly	7
φιλιως, in a kindly way	14
φιλομουσια, love of the Muses	11
φιλονεικος, contentious	20
φιλοπολις, patriotic	18
φιλος, dear, loved	6
φιλοσοφια, philosophy, *f.*	1
φιλοτιμος, ambitious	20
φλεψ, vein, *f.*	9
φλοξ, flame, *f.*	9
φοβεομαι, fear	28
φοβος, fear, *m.*	5
Φοιβη, Phoebe = Diana	3
φοινιξ, purple-red, *m.*	3

CHAP.

φονευς, murderer, *m.* . 13
φονευω, kill 8
φονος, murder, *m.* . . 26
φορεω, bear constantly . 28
φρην, heart, *f.* 10
φρονεω, be minded, think 26
φρονιμος, wise . . . 19
φροντις, thought, care *f.*. 19
Φρυξ, Phrygian . . . 28
φυη, nature, *f.* 23
φυλακη, watching, guard, *f.* 26
φυλαξ, guard 9
φυλασσομαι, be on one's guard 4
φυλασσω, watch . . . 8
φυσαω, blow out . . 17
φυσις, nature, *f.* . . . 10
φυω, beget, *n.* 16
φωνη, voice, *f.* . . . 3
φως, light, *n.* 16
φωσφορος, bringing light 16

X

χαιρω, rejoice, bid farewell 21
χαος, chaos, *n.* 3
χαρακτηρ, mark, character, *m.* 3
χαριεις, pleasing . . . 17
χαρις, thanks, delight, *f.* 9
Χαρις, (pl.) Graces . . 23
χασκω, gape 10
χασμα, chasm, *n.* . . 10
χειλος, lip, *n.* 10
χειμων, winter, storm, *m.* 10
χειρ, hand, *f.* 9
χειριστος, worst . . . 19
χειρων, worse . . . 19
χελιδων, swallow, *f.* . . 23
χθων, earth, *f.* . . . 10
χιλιοι, thousands, . . 20
χιτων, tunic, *m.* . . . 10
χιων, snow, *f.* . . . 10
χλευασμος, scorn, *m.* . 20
Χλοη, Chloe 3
χολερα, cholera, *f.* . . 3
χορευω, dance . . . 8
χορος, dance, *m.* . . . 3
χραομαι, use 17
χρεωκοπεω, defraud . . 27
χρη, it is necessary . . 26
χρημα, thing, matter, *n.* . 9
χρησμος, oracle, *m.* . . 19
χρηστος, useful . . . 7
†Χριστος, Christ . . . 1
χρονικος, concerned with time 5
χρονος, time, *m.* . . . 5
χρυσος, gold, *m.* . . . 5
χρυσους, golden . . . 18
χρωμα, colour, *n.* . . 10
χρως, skin, *m.* . . . 16
χωρα, place, space, *f.* . 7
χωρεω, go, make room for 22
χωριζω, separate . . 15

Ψ

ψεγω, blame 16
ψευδης, false 8
ψευδομαρτυρεω, be false witness 8
ψευδος, falsehood, *n.* . 10

	CHAP.
ψιλος, bare	1
ψοφεω, ring, sound	11
ψοφος, sound, *m.*	26
ψυχη, spirit, breath	3
ψυχοπομπος, escort of ghosts	15
ψυχος, cold, *n.*	16

ω

ὠ, O! (interjection)	4
ὡδε, thus	14
ᾠδη, song, strain, *f.*	7
ὠθεω, push	25
Ὠιδειον, Odeon	1
ὠκυς, swift	16
Ὠμεγα, Omega	6
ὤμοι, Ah me!	15
ὤν, being (participle)	13
ὠνεομαι, buy	25
ᾠον, egg, *n.*	1
ὡρα, season, hour, *f.*	7
ὡς, as, when	9
ὡσπερ, just as	12
ὡστε, so that, as	11
ὠφελεω, help, benefit	26

KEYS

KEY TO EXERCISES. CHAPTER I

THE word seen by the rustic was Theseus, the title of the play, written probably with an ancient form of the Theta, not very different from the later form. Note the C form of the sigma:

⊗HCEYC

Eat a bit o' pie!

CHAPTER III

Exercise 1. Key to Greek Words

Hector	cinema	diagnosis	crisis	character
Daphne	drama	analysis	catastrophe	Nemesis
metropolis	climax	genesis	ambrosia	scene
Criterion	Daphne	psyche	anathema	acme
ambrosia	coma	dyspepsia	aphasia	pathos
nectar	thorax	zone	nectar	
orchestra	Hector	asbestos	stigma	
idea	phew phew	nectar	echo	

Exercise 2. Key to Greek Words

colon	dogma	stole	syncope	Chloe
miasma	ethos	pneumonia	delta	Lethe
antithesis	hubris	asthma	kudos	Cyclops
bathos	cosmos	phthisis	Helias	Phœnix
phalanx	onyx	chaos	Penelope	S(e)iren
ibis	hypothesis	apotheosis	Dorothea	Acropolis
emphasis	canon	diploma	Zoe	
automaton	thermos	phantasia	Agatha	

Exercise 3

Early one morning, taking her *atlas*, *Daphne* wandered down to the *basis* of the *crater* to write the *synopsis* of her *thesis* on the *hydra* of the *Parthenon*. The *iris* and *anemone* and *aster* were in bloom, and she thought of all the *heroes* who had trod this *zone* before. With this *idea* in her "*nous*," over the water came a *chorus* as if from the *martyrs*. Suddenly to her great *dilemma* near the *horizon* what should she see but a *python*, a *panther*, a

lynx and a *bison* making their *exodus* from *Hades*. In her screams she hurst her *larynx* and was taken with acute *paralysis* of the *spleen*. Hearing her cries, *Phœbe* hastened to offer her a *telephone*, hut found she had succumhed already to the *bacteria* of *cholera*, leaving only an *isosceles skeleton* hehind.

CHAPTER V

Key to Piece 1

Stephan was a young doctor who lived alone in an ancient house in the middle of the island. His hrother George was a tyrant, and sat on an Olympic throne, hut all the best of the people thought Stephan equal to a god, and worthy of a green crown.

He had a secret weapon (in the form of) a drug, hidden, against the law, in a river. When his hrother was in a long sleep, Stephan told the pure and heautiful Daphne that he would give her a whole egg if she would be his messenger and run like the wind, and get the treasure which was hidden under a white stone.

Daphne began the work at once, hut what should she see hut a hostile hull with a face like a misanthropic general! But the image of the wicked animal frightened the good girl so much that she could not utter a word, hut held up her evangelical hymn book in mid-air, which the animal swallowed thinking it was a gift of food.

Key to Piece 2

Hector was a plutocrat and grew prize chrysanthemums. He kept a pet hippopotamus and owned the Hippodrome theatre. As if this wasn't enough for one man, he studied orthodox theology, and what with walking among the rhododendrons hrandishing a sceptre, declaiming topical epitaphs before the microphone, and calling upon the hierarchy to exorcise his hacteria, it was all too much for the poor creature, and he became an atheist and interested in polygamy. But after that it became worse, for he used to ride a cycle round the cenotaph, studying arithmetic and biology aloud and declaring that he was a mystical methodist. Then he tried cosmetics and strategy, contracted ophthalmia and chronic hydrophohia and turned a diaholical heliotrope colour.

Limerick

An anthor with fancy æsthetic
Once developed amhitions cosmetic
  After agonies chronic
  And results emhryonic
His exit was truly pathetic.

KEY TO SENTENCES. CHAPTER VI

1. A big book (is) a big evil.
2. The unexamined life is no life for a man.
3. Man is a political animal.
4. A friend is a second self.
5. The life of the godless is a wretched one.
6. Time schools the wise.
7. Sleep is the healer of sickness.
8. In the beginning was the Word, and the Word was with God, and the Word was God.
9. I am Alpha and Omega, the beginning and the end, the first and the last.

Page 55. Lines from Greek Plays

1. Bad friends bear bad fruit.
2. Time is a cure for all inevitable evils.
3. Among barbarians all are slaves save one.

KEY TO SENTENCES. CHAPTER VII

1. The tongue is the cause of many evils.
2. Life is short, art long (vita brevis, ars longa).
3. The good friend is the healer of grief.
4. Silence is golden (lit.: has many beautiful things).
5. God is love, and he who remains in love remains in God, and God in him.
6. A bad woman is a treasure-house of ills.
7. Happiness is activity of the soul in accordance with its right functioning in the complete life.
8. The sea and a woman have the same temper (lit.: is an equal thing in anger).

KEY TO EXERCISE. CHAPTER VII

The Archbishop

It was the Archbishop's fault. If he hadn't started running a clinic, the children would never have developed a mania for geometry. Daphne was listening to a diatribe that Philip the poet was delivering at a late hour on history, in the conrse of which he said that the Archbishop was more like a machine than an ecclesiastic.

Of course the tyrant George, who was now more of a despot than ever, and becoming something of a kleptomaniac, added his remarks on the tragedy. He said the Archbishop had cardiac trouble through bringing nautical expressions into his sermons in the cathedral.

There had been an awful scene one Sunday, when, forgetting

his nsual pomp of manner, he had produced a lyre and discoursed on it in a very technical way; and even then, he made no apology for his lapse. He then quarrelled with the poet who was somewhat of an athlete, and had written quite a good ode about diet, which really wasn't in his sphere at all.

This comedy was too mnch for Daphne, who being ephemeral and orthodox had an idea and married a critic of philosophy and finally took to hygiene and telephony.

KEY TO CHAPTER VIII

(1) The black earth drinks (i.e. the rain),
The trees drink it (absorb the moisture).
The sea drinks the springs,
The sun drinks the sea.
The moon drinks the sun.
Why do you quarrel with me, messmates,
Myself too wishing to drink?

(2) Exodns, XX.

I am the Lord your God, who led you out of the land of Egypt, out of the house of slavery.

There shall not be for you other gods apart from me.

You shall not make for yourself an idol, nor yet a likeness of anything, (of) all the things that (are) in the heaven above, and that (are) in the earth beneath, and that (are) in the waters underneath the earth.

Yon shall not make obeisance to them, nor be a servant to them; for I am the Lord your God, a jealous God, referring the sins of fathers upon children, until the third and fourth generation, for those that hate me,

and shewing (lit. making) pity to thousands for those that love me, and those keeping my commandments.

You shall not take the name of the Lord your God for a vain purpose, for the Lord your God will not consider unspotted the one who takes his name for a vain purpose.

Remember the day of the Sabbath, to keep it holy.

For six days you shall work and do all your tasks,

But on the seventh day, (it is) Sabbath to the Lord your God. You shall not do on it any work, you and your son, and your daughter, your servant, and your maidservant, your ox, and your beast of burden, and any animal of yours, and the stranger that lives with you in your house.

For in six days the Lord made the heaven and the earth and the sea and all the things in them, and he rested on the seventh day. Therefore the Lord blessed the seventh day, and he made it holy.

Honour your father and your mother so that it may be well

for you, and that you may become long-lived upon the good earth, which the Lord your God gives you.

You shall not commit adultery.

You shall not steal.

You shall not do murder.

You shall not give false evidence against your neighbour.

You shall not set your heart on your neighbour's wife. You shall not set your heart on your neighbour's house, nor his estate, nor his servant, nor his maidservant, nor his ox, nor his beast of burden, nor any animal of his, nor all the things that are your neighbour's.

KEY TO CHAPTER IX

1. Not every man can go to Corinth.
2. The Greeks are always children, and no Greek is an old man.
3. Old men are twice children.
4. He makes the elephant out of a fly.
5. Children are a mother's life-anchors.
6. All the earth is a grave of famous men.
7. Hand needs hand and foot foot.
8. Ye children of the Greeks, forward! Free your fatherland and free your children, wives, the temples of your paternal gods and the tombs of your ancestors. Now everything is at stake (lit.: the contest is on behalf of all).
9. Ye Greeks that have devised barbarous evils.
10. Philip, a father, laid here his twelve-year-old boy, his great hope, Nicoteles.
11. You are gazing at stars, my Star; would I were Heaven that I might look at you with many eyes!
12. Formerly you shone as the Eastern star among the living, but now having died you shine as Hesperus among the dead.

KEY TO CHAPTER X

1. Man is the measure of all things.
2. The sphinx had a woman's face, a lion's breast and tail, and a bird's wings.
3. *How to catch a crocodile.*

In the Nile are many crocodiles, for the Egyptians do not kill them, thinking them sacred. The nature of the crocodile is as follows:—

During the months of winter he eats nothing; but lays eggs on the ground and hatches them. For most part of the day he lives on land but spends all night in the river; for the water is hotter than the air and the dew.

The crocodile has the eyes of a pig and large teeth in proportion to its body. Alone of beasts it has no tongue, nor does

it move the lower jaw. It has also strong claws and a thick hide. In the water it is blind but in the air it sees keenly. The other birds and beasts fly from it, but the sand-piper is at peace with it. When the crocodile is in the water, it has its mouth full of leeches, but when it comes out on to the land from the water, then it opens its mouth. Therenpon the sand-piper entering its mouth swallows the leeches, and the crocodile does not harm it.

There are many and all sorts of ways of catching crocodiles, but I write only of this way. The hunter puts a pig's chine as a bait on a hook and throws it into the middle of the river, while he himself having on the bank of the river a live pig beats it. The crocodile hears the pig's cries and dashes after it, and when it reaches the chine swallows it. Then the hunter drags it ashore. Thereupon he first smears its eyes with mud, and having done this he easily kills it.

KEY TO CHAPTER XI

Æsop.

Dog and Master

(1) A certain man once had a Maltese dog and an ass. And he always used to play with the dog. And if ever he had dinner out, he used to bring something (home) for it and throw it before the dog as it approached. And the ass grew jealous, so that he himself ran forward as well. And while skipping about he kicked his master. And the latter became angry and gave orders to beat it (lit.: beating it) and take it to the mill, and tie it up to this.

Dog and Shadow

(2) A dog who was carrying meat was crossing a river. And when he saw his own shadow on the water he supposed it to be another dog holding meat. Accordingly he threw away his own meat and started forward to grab the other's. So that he lost both. For the one did not exist, and the other was being swept down by the stream.

Strabo.

"Caller Herring"

Iasos lies on an island, lying close to the mainland. And it has a harbour, and for the inhabitants the greatest part of their livelihood comes from the sea. In fact, they invent stories of the following kind against it. Once upon a time a singer was playing the lyre, giving a recital. And for a while all listened to him, but when the bell rang for the fish-market, they abandoned him and went off for the fish, except one very deaf man. So the singer approaching him said, "Sir, I feel great gratitude towards you for the honour you do me and for your appreciation

of music. For the others, as soon as they heard the bell were off and away." "What's that you say?" said he. "Has the bell gone already?" Upon the other saying (that it had), "Good for you!" he said, and he got up and went off himself as well.

KEY TO CHAPTER XII

Theophrastus.

Rumour-mongering

Rumour-mongering is the putting together of false stories and events just as the rumour-monger feels inclined. The rumour-monger is the kind of person who upon meeting his friend, immediately dropping the wonted expression on his face, and breaking into a smile, asks "Where are you from?" and "How is it with you?" and "Have you any news to tell me about this?" and not allowing you to reply he says, "What's that you say? Haven't you heard anything? I'm going to give you a feast of the latest stories." And he has either some soldier or the servant of Asteios the bandsman, or Lycon the contractor, who has just come from the battle itself. "I have heard it from him," he says. Now the references for his stories are such that no-one can lay hands on them. He says that these tell him that Polyperchon and the king have won the day and that they have taken Cassander prisoner. And when someone says "Do you believe that?" he replies "The thing has happened. Everybody in the city is shouting it, and they agree. The story is gaining ground. All say the same about the battle. It has been a shocking mess. A sure sign for me is the faces of those in affairs. I observe the faces of them all have changed. I have also heard on the side that with them in hiding in their house is a certain person who has been there now for five days, having come from Macedonia, who knows all of this. But you yourself must be the only one to know." And he has run up to everybody in the city saying that.

I have marvelled at such people, whatever they mean by their rumour-mongering. For not only do they tell falsehoods, but they actually invent things that bring them no profit. Many a time some of them by causing crowds at the baths have lost their cloaks, and others in the Portico, while winning (imaginary) land-battles and sea-engagements, have let lawsuits go against them in default of their appearance. Indeed theirs is an exceedingly hard life.

The Cicada.

Tettix

What a happy little tettix!
Like a monarch on a treetop

You imbibe a little dewdrop,
And indulge in operatics.
You are lord of all the manor,
Of the things howe'er so many
Seen in field, or grown in spinney;
And we mortals give you honour,
Sweet fore-runner of the reaping,
And the darling of the Muses,
Whom himself Apollo prizes,
Whom he gave a treble piping.
Whom old age will never wither,
Son of Earth, and sage musician,
Body void of blood and passion,
Why, you're all but God's own brother!

T. W. M.

KEY TO CHAPTER XIII

1. A city consists of men, not walls or ships empty of men.
2. The ignorant move about in life as it were in the sea and in the night.
3. Parents and teachers are deserving of respect.
4. Revealing time brings everything to light.
5. A man washing his head lost his hair (itself), and though he was (lit.—being) very shaggy he became all of him an egg.
6. Terrible is the might of sea waves and terrible the blasts of rivers and hot fire, and terrible is poverty, and terrible ten thousand other ills, but nothing is such a terrible evil as a woman.
7. Man saves man and city city.
8. Every country is a fatherland to a noble man.
9. Evening, thou bringest everything that bright dawn scattered. Thou bringest the sheep, thou bringest the goat, thou bringest the child back to its mother.
10. The stars around the lovely moon hide away their bright light (lit.—form) when the moon at her fullest shines over the whole earth.

KEY TO CHAPTER XIV

The Wrath of Achilles.—I

For ten years the Achæans fought around Troy. And already in the tenth year they had neither forced their way into the city, nor subdued the Trojans. For others and Hector always kept them off. And in other respects too the affairs of the Achæans were going badly. For Agamemnon and Achilles, being leaders of the Achæans, nevertheless had a difference with each other about a certain maiden. And how this happened you will hear at once.

Chryses, the priest of Apollo, whose danghter Agamemnon had won as spoil, when he wishes to retrieve his maiden, plans thus. " I myself shall go to the Achæans, bearing many beautiful gifts. If they (shall) receive my gifts I shall assuredly ransom the girl. But if again they do not free her, thou, O Apollo, for thus he besought the god, wilt punish them."

O stubborn Achæans! Why did yon not receive the old man amicably? For you shamefully thrust him forth. Most of all, you, O Agamemnon, with what words did you make reply to the old man? For you appeared scowling in countenance, and said as follows—" Are you not ashamed, old man, to say such things? For we Achæans do not fight fruitlessly. If we win any girl in fight, we never send her away from us."

" But neither did I wish," answered the old man, " to get her without ransom. And for this reason I prepared these presents." " See that we don't catch you again near the ships," said Agamemnon. " For now you wail, but then yon will never stop wailing. Such evil things will you suffer."

When, Apollo, thou heardest this, thou wert assuredly enraged and didst promise to punish the Achæans.

KEY TO CHAPTER XIV

The Wrath of Achilles.—II

Apollo was so angry with the Achæans that coming qut by night he slew many. And many were the pyres of those being bnrnt from time to time. And at last Achilles said, " We shall never escape from death unless we ask the god by means of some seer why he reproaches us. Then Calchas (for he was a seer) prophesied thus—

" You indeed, O Agamemnon, neither received the gifts nor freed the daughter of the priest. Therefore you will not ward off the plague. But if you (shall) send her away from you, all will be well immediately."

Agamemnon was accordingly vexed and answered, " Since you all beseech me, I will dismiss the daughter of the old man, but the daugnter of Brises, the maiden of Achilles, I will take instead of her. For otherwise I alone of the Achæans will not have the prize which I won in battle." In answer to this Achilles, showing equal wrath, said, " Will you take away from me my maiden? But I tell you this. We did not accompany yon to Troy because of your enemies but because of booty, so that if you take away this girl I no longer wish to fight on your behalf. And you will suffer many afflictions, but I shall refrain from the war."

And in this way, according to Homer, began the wrath of Achilles.

KEY TO CHAPTER XV

Orpheus and Eurydice.—I

And there was once a certain minstrel, by name Orpheus, who played so well on the lyre, that all the animals and the trees and in fact the mountains followed him marvelling. And the wife of this man, while she wanders in the garden, is hitten by a snake. And when the wound is not healed, at last she dies. And she is led by Hermes, the escort of souls, to the house of Hades. And Orpheus bewailed her in such words—

" Ah, me ! Why, Enrydice, were yon bitten thus by a snake? Why were you snatched from me? Would that I too had been wounded with you, if in fact it is possible for snakes to bite twice. But as it is, I am made exceedingly heavy by grief for you. And I have such grief as I shall never be rid of."

And at last he planned himself to go down to the honse of Hades. " For Eurydice," he says, " will be freed by my lyre. And the other gods below and Pluto will be charmed by my lays." Which in fact actually happened. For in a short while the dead were forced to listen, and the dog Cerberus refrained from howling.

Orpheus and Eurydice.—II

And at last Pluto said this: " We too are melted by your grief. Therefore you will take your wife. But if you (shall) look at your wife on the way up, she will be taken away again from you." And Orpheus was pleased at these words, and they went out, he in front playing the lyre, and she following behind.

Ah, foolish men ! Will you always be conquered by Love? So too Orpheus at the very exit did not restrain himself, but in yearning for his wife looked round. And she was immediately spirited away.

And in this way Orpheus was again separated from his wife. And hearing it the young men of the Thracians said, " Not indeed shall you alone be parted from your wife. For we wish to share your grief with you. And our wives shall be left at home."

With regard to this the women grew angry saying—" Is it not scandalous if because of some minstrel we are to be deprived for ever of our husbands? " Accordingly they rushed at Orpheus and tore his limbs asunder. And his head was thrown into the river. And lo ! as it was being borne down the river the severed head kept singing with a voice that was very beautiful.

Love Among the Roses.

Love once upon a time failed to see a bee sleeping among the roses, but was stung. And being bitten in the finger of his hand cried aloud. And running and spreading wide his wings to

lovely Cythera, he said, "Mother, I am ruined. I am ruined and am dying. A tiny winged serpent has smitten me, whom the farmers call a bee. And she said, "If the sting of the bee hurts, how much do you think they suffer, Love, whom you hit (with your arrows)."

KEY TO CHAPTER XVI

The Good Shepherd.

I am the good shepherd. The good shepherd lays down his life for his sheep.

The hireling and he who is not a shepherd, whose own sheep they are not, sees the wolf coming, and lets go his sheep and flees.

And the wolf seizes them and scatters the sheep. And the hireling flees, because he is a hireling, and he has no concern for the sheep.

I am the good shepherd. And I know my (sheep), and am known by my (sheep), just as the father knows me and I know the father, and I lay down my life for the sheep.

And other sheep I have which are not from this fold. And those I must lead, and they will hear my voice, and there shall be one flock, one shepherd. Therefore my father loves me, because I lay down my life in order that I may receive it again.

No-one takes away my life from me, but of myself I lay it down. I have power to lay it down, and I have power again to receive it. This commandment I received from my father.

Literary Fragments

1. He understood many works, but he nnderstood them all badly.
2. They say that Justice is the daughter of Time, and reveals which of us is base or not.
3. Noble birth offers a large hope that they will rule the earth.
4. The Cyprian (Venus) is a friend of the dark, but the light brings the necessity to be sober.
5. This swiftness and nimbleness of mind full oft brings mortals to disaster.
6. By delaying and allowing time to a malady rather than by cutting the flesh, the doctor has wrought a cure ere now.
7. Fame reveals the good man even in earth's darkest place.
8. Not even the War god resists Necessity.
9. Whoever lumping all women together in a class reproaches them in his words is a fool and no wise man. For there being many women, one you will find wicked, and another like this one, possessed of a noble spirit.

Spartan Education

However, I want to explain the Education of others and of the Spartans. For others, as soon as the children understand what is said to them, immediately they set servants over them as tutors, and immediately send them to schoolmasters' houses, to learn their letters, and literature, and exercises in the gymnasium. And in addition to this they soften their children's feet with sandals, and pamper their bodies with changes of clothing. And again they consider their belly the index of their food requirements. But Lycurgus, instead of each man privately appointing slaves as tutors, appointed a man to rule those from whom the highest appointments are made, who in fact is called a boy-trainer. And this man was appointed with power to assemble the boys, and if anyone slacks to punish him vigorously. And further Lycurgus provided for him out of the youths' class whippers to punish the boys. Again, instead of softening their feet with sandals, he always made it his aim to strengthen them by (their) going barefoot. And instead of being pampered with clothes, he thought to accustom them to one garment throughout the year, as thus better preparing them against cold and heat. Again, he gave orders to provide just so much food that they were never made heavy with satiety, but that they should not be without experience of going short. But in order that they might not be too pinched by hunger, he did not give them leave to partake of delicacies without trouble to themselves, but told them to steal some things, thus helping out their hunger. Now someone will say, " Why indeed, if he thought stealing good, did he inflict many blows on him who was caught? " Because, I say, in respect of other things also that men teach, they punish one who does not serve efficiently. They too, then, punish those who are caught, as stealing inefficiently. And though he reckoned it a fine achievement to steal as many cheeses as possible from Artemis Orthia, thereupon he ordered others to whip those (who did). For it is better, as they say, enduring pain for a short time, to enjoy being honoured for a long time.

KEY TO CHAPTER XVII

A Bright Idea

And when they departed to their quarters, the others busied themselves about the food, but the generals and captains met together. And then there was great perplexity. For on one side were mountains, exceedingly high, and on the other side the river so great in depth that not even the spears of those who were testing the depth protruded (from the water).

And while they were in this perplexity a certain man of Rhodes

coming up said, " I am willing, gentlemen, to convey yon across by companies of four thousand hoplites. But first you must provide me with what I require, and must pay me a talent as reward." And when he was asked what he required he said, " I shall require two thousand skins. And I observe many sheep and goats and oxen and asses which if they were skinned and blown up would easily afford a transit. And I shall further require the ropes which you use round your pack-mules. With these ropes tying the skins to one another, mooring each skin, by attaching stones thereto and letting them go like anchors into the water, taking the skins across and attaching them from both banks, I shall put wood on top and cover with earth. That you will not sink you will be well assured straight away. For every skin will keep two men from sinking. And the wood and the earth will keep them from slipping. When they heard this the generals thought the idea a pleasing one bnt its performance impossible. For there were those there to stop them from crossing (in the shape of) nnmerous cavalry who were likely immediately to stop those at the head from doing this.

KEY TO CHAPTER XVIII

1. All men are relations of the fortunate.
2. Short is the delight of wicked pleasure.
3. He who is ignorant of letters has eyes but sees not (lit.: seeing does not see).
4. The wise learn many things from their enemies.
5. " Evil communications corrupt good manners."
6. If the gods do anything base, they are not gods.
7. When God wills, all things are possible.
8. This disease is somehow in tyranny, not to trust one's friends.
9. The great city is a great desolation.
10. The body is mortal but the soul immortal.
11. Friendship dances round the world proclaiming to all of ns to awake to the praises of a happy life.
12. We are all by nature made in the same way in everything, both foreigners and Greeks.
13. New Hopes. We have now in our hands the full text of the agreement between the representatives of the Greek Government and the delegation of E.A.M. and E.L.A.S.

KEY TO CHAPTER XIX

1. It is better to be silent than to talk in vain.
2. Nothing is more disgraceful than to tell lies.
3. No law has greater power than necessity.

4. Second thoughts are somehow wiser.
5. The man (lit.: he of mortals) who does most things makes the most mistakes.
6. Œdipus was at first a happy man; then he became the most miserable of men.
7. Every uneducated man is wisest when he keeps quiet, and concealing his words as if they were a most shameful disaster.
8. One man is worse, another better at each work; but no man himself is wise in everything.
9. There was an oracle of Apollo in Delphi—Sophocles is wise and Euripides wiser, but Socrates is wisest of all men.
10. Half is more than the whole, as Hesiod says.
11. Water (is) best, as Pindar says.
12. It is a most terrible thing for the worse to rule the better.
13. The last error shall be worse than the first.
14. If you are a slave with a free spirit, you won't be a slave (lit.: be a slave freely; you won't be a slave).
15. The city which gets the fairest constitution in the quickest and best way will continue most blessed.

KEY TO CHAPTER XX

Pot-hunter and Pooh-Bah

Nor again do we approve of the excessive ambition and competitive spirit of Theagenes. For he not only won the whole round but also many contests not only in the Pancratium, but also in boxing and the long-distance race. And at last, when he was eating the "hero-feast" of some funeral games celebration, when a portion had been placed before everybody according to the custom, he leaping up performed a whole Pancratium. And thus he showed that he claimed himself alone to be a winner, and did not allow anybody else to conquer if he were present. By this means he amassed one thousand two hundred garlands, of which we consider the majority to be rubbish. In no way different from these, therefore, are those who strip for every political venture, but they quickly render themselves open to criticism by the many, and they become odious. For if one of such people succeed, he becomes envied, but if again he fail, the object of malicious glee. And that which was considered remarkable at the beginning of their term of office ends up by being abused and ridiculed. Of such a kind is—

"Metiochus is general, and Metiochus looks after roads,
Metiochus inspects the bread, and Metiochus the barley-meal,
Metiochus looks to all things, Metiochus will rue the day."

This man was one of Pericles' friends, who used the power he derived from him unpopularly and excessively. The politician

shonld find the people loving him, and if he is not present he should leave in them a yearning after him.

KEY TO CHAPTER XXI

1. Hope and Fortune, a long farewell. I have found the haven. There is nothing between you and me. Make a mock of those after me.
2. Give me somewhere to stand and I will move the world.
3. Shift a little away from the sunlight.
4. Remember that you have received a favonr, and forget that yon have granted one.
5. Be soher, and remember to credit nothing.
6. Let no-one enter without a knowledge of geometry.
7. Know thyself.
8. When I am dead, let earth be confounded with fire. In no way does it concern me, for my estate is well.
9. Put yon on the full armour of God.
10. Stranger, tell the Spartans that we lie here in obedience to their ordinances. A familiar translation is—

> Go, tell the Spartans, thou that passest by,
> That here obedient to their laws we lie.

11. " Jesus, have mercy on me ! "
" Take heart, awaken."
" Go along; your faith has saved yon."

12. Pray, then, in this way. Our father in heaven, may your name be kept holy, may your kingdom come, may your will be brought to pass, as in heaven so also on earth. Give us today our hread for the coming day, and forgive us our debts as we also have forgiven our dehtors; and do not hring us into temptation, but deliver us from evil (or " the evil one ").

Euclid.—Elements I. 15

If two straight lines intersect one another they make the vertically opposite angles equal to one another.

For let two lines *AB*, *CD* intersect one another at the point *E*. I say that the angle *AEC* is equal to the angle *DEB*, and the angle *CEB* to *AED*.

For since the line *AE* stands on the line *CD*, making the angles *CEA*, *AED*, then the angles *CEA*, *AED* are equal to two right (angles). Again, since the line *DE* stands on the line *AB*, making the angles *AED*, *DEB*, then the angles *AED*, *DEB* are equal to two right (angles). Bnt the angles *CEA*, *AED* also were shown (to be) equal to two right (angles). Then the angles *CEA*, *AED* are equal to the angles *AED*, *DEB*. Let the common angle *AED* be taken away. Then the remaining angle *CEA* is

equal to the remaining angle *BED*. Similarly of course it will be shown that the angles *CEB*, *DEA* are equal.

If then two straight lines intersect one another, they make the vertically opposite angles equal to one another. Which it was necessary to show.

KEY TO CHAPTER XXII

Exercise 2

1. (*a*) It is not possible to step into the same river twice.

(*b*) Different waters flow over those who step into the same river.

2. Thought is the converse of the soul with itself without speech.

3. (*a*) (They are) both daring beyond their strength, and adventurous beyond their judgment, and hopeful in dangers.

(*b*) (For I tell you) their memory never grows old, their honour is envied by all men; they (lit.: who) are mourned as mortal on account of their nature, but they are sung of as immortal on account of their bravery.

4. A certain learned man, wishing to cross a river, got on to a boat sitting on a horse. When someone asked him for what purpose he was on a horse, he said that he was in a hurry.

5. There was a man sent from God (his name John). This man came for a witness in order that he might witness about the Light, that all men might believe through Him. . . . John witnesses about Him saying, "He who comes behind me is in front of me." . . . These things happened in Bethabara beyond the Jordan. . . . And on the third day there was a marriage in Cana of Galilee and the mother of Jesus was there. . . . And there were six water jars of stone lying there for the purification of the Jews (each) holding (lit.: having room for) two or three 'measures.' . . . After this He went to Capernaum and the disciples with Him.

THE GOSPEL ACCORDING TO ST. JOHN.

KEY TO CHAPTER XXIII

1. (First) to be healthy is best for a mortal man, and second to be beautiful in nature, and third to be rich without deceit, and fourth to be young with one's friends.

2. Here I lie, Dionysius, of sixty years, a man of Tarsus, unmarried. Would that my father had not (married) either!

3. Hail, seven pupils of the lecturer Aristeides, four walls and three benches!

4. One swallow does not make a spring.

5. Twelve is twice six, three times four, six times two, four times three.

6. A RIDDLE. The Graces were carrying baskets of apples and in each there was an equal number. The nine Muses met them and asked them for some apples. The Graces thereupon gave each an equal number. And then the nine (Muses) and the three (Graces) had equal. Tell me how many they gave, and how all had an equal number.

Answer: (*a*) 12, (*b*) 1, (*c*) 3.
Answer to second riddle: ὄνυξ (νυξ).

7. For this reason, said Zeno, we have two ears and one mouth, that we may hear more and speak less.

8. I, Callicratea, having borne twenty-nine children, did not see the death of either one boy or one girl. But I passed 105 years without supporting my trembling hand on a staff.

KEY TO CHAPTER XXIV

Exercise I

1. This is life, not to live only for oneself.
2. Know yourself.
3. The jealous man becomes an enemy to himself.
4. There is not a man who is fortunate in everything.
5. They do not sow nor reap nor gather into barns, and your Father in Heaven looks after them. Are you not much more different from them?
6. A certain man, aiming at a dog with a stone, then missed it and hit his mother-in-law. "Not such a bad shot," said he.
7. Sophocles said that he himself made his characters as they needed to be, but Euripides as they were.
8. It is not possible for a man (lit.: this man) who has made a profit out of the same opportunities as his country's enemies to be patriotic (lit.: loyal to his country).
9. A. Tell me, dog, over the tomb of what man do you stand on guard? (lit.: guard standing).
   B. (Do you mean) the dog's tomb?
   A. Who was this dog man?
   B. Diogenes.
   A. Tell me his family.
   B. From Sinope.
   A. (Do you mean) the one who lived in a tub?
   B. Yes, and now having died he has the stars as his home.
10. A man because he found gold, left behind a halter; but the other man, because he didn't find the gold which he had left, put on the halter which he found.

Exercise 3

On a Sailor's Grave

1. I am the tomb of a shipwrecked man. But do yon sail on. For when we died the other ships continued their sea journey.

A Dead Friend

2. Someone mentioned your death, Heracleitus, and bronght me to tears and I remembered how often we both had let the sun sink in our conversation; bnt you, I suppose, my friend from Halicarnassus, are fonr-times-long-ago dust, but your nightingales live on, on which Hades who snatches everything will never lay a hand.

KEY TO CHAPTER XXVI

1. For it is not easy to resist the just.
2. A time to love, a time to wed, a time to have done.
3. I was not born to join in hating but to join in loving.
4. To feed many bodies and rear many houses is the readiest road to poverty.
5. Being cast into prison once lazy Marcus, of his own free will, being too idle to come out, confessed to murder.
6. Some people say, Nicylla, that you dye your hair, which yon bought in all its blackness from the market.
7. We old men are nothing else but noise and show, and we creep like imitations of dreams. Intelligence is not in us, but we think we are wise.
8. Who, after carving Love, placed him by the fountains, thinking that he would stop this fire with water?
9. Who knows if life is death, and death is considered life in the world below?

Verbal adjectives.

(*a*) The quality of Fortune is obscure, whither it will go forward, and it is not capable of being taught, and is not captured by any art.
(*b*) Evil men when successful are intolerable.
(*a*) We must not enslave the intelligent to the ill-disposed.
(*b*) Wherever the argument like a breeze takes us, that way must we go.

KEY TO CHAPTER XXVII

Sagacious Elephants

1. In Rome not long ago, when many elephants were being trained beforehand to adopt certain difficult postures and wheel through complicated movements, one, the dullest, being reproached on each occasion and frequently punished, was seen

by nigbt of his own accord rehearsing his lessons by the light of the moon and practising them.

2. In Syria formerly, wben an elepbant was being brongbt up at bome, the keeper who brougbt its measure of grain abstracted and embezzled a half sbare every day. But when, upon tbe master once being present and watching, the keeper put the wbole measure before the elephant, looking earnestly at it and drawing its trunk througb the barley, it divided it in two and separated off its portion, as nearly in words as possible condemning the villainy of the keeper.

KEY TO CHAPTER XXVIII

1. Let ns eat and drink, for tomorrow we die.

2. Dogs bite their enemies, but I my friends, in order to save them.

3. Don't envy the man wbo seems to be bappy until you see that he has died.

4. Don't judge lest you be jndged.

5. O son, may you be more lucky than your father bnt in other things like him; and then you would not be a bad man.

6. Tell Mardonius that the Atbenians say that, as long as the sun goes the same way as now, we will never submit to Xerxes.

7. Tbe daughter of Tantalus once stood as a stone in the hills of Phrygia, and the child of Pandion once flew away as a swallow bird. But may I be a mirror that you may always look at me; may I be a garment that yon may always wear me; water I sbould like to be that I may wasb your skin; may I be perfume that I may anoint you.

8. Theon to Tbeon, bis father—Greetings,

You did a fine thing wben you didn't take me with you to town! If you are not willing to take me with you to Alexandria, I sball never, never write you a letter again, or speak to you, or say "Good morning" to you (lit.: wisb you good bealtb). If you go to Alexandria, I sball never, never take your hand or welcome you again for the rest (of my life). If you refuse to take me, that's that!

Even my mother said to Arcbelaus, "He thoronghly upsets me. Take him away!"

You did a nice thing wben yon sent me a present of big beans! Yes, they took me in all right at bome on the day that you sailed.

Well, please send for me, I beg you. If you don't send for me, I won't eat, I won't drink. There!

Goodbye (lit.: I pray for your health).

9. Dear Pan and all the otber gods who (dwell) bere,

Grant to me to be beautiful (in my soul) within; that all the things that I have outside may be in barmony with the inner man (lit.: things inside). And may I regard the wise man as ricb, and may there be to me only the amount of wealth (lit.: gold) which the healtby-minded man can bear or possess.

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